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Volume XLVIII. | FOR CHRIST AND THE CHURCH | Number 12

San Francisco, July, 1913.

Stanford University Library JUL 5 1913

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Mission Work in Hawaii

(By the Rev. Wm. S. Short.)

Wailuku is about one hundred miles from Honolulu, on the Island of Maui, called the "Valley Island" because of a low lying isthmus connecting East Maui from West Maui.

Good Shepherd Church is on West Maui, about two and one-half miles from the center of the isthmus and some two hundred feet above sea level. We have a mission at Puunene, five miles from here, nearly in the center of the valley and isthmus.

The Rev. Geo. F. Whipple, brother of the late Bishop of Minnesota, started this work here at Wailuku in the early sixties. His rectory is still standing and occupied by my senior Warden. The old Church has been renovated and is used as a schoolroom and parish house. Our new Church was built two years ago, and is a substantial and handsome concrete building in Norman style, costing $20,000, which was collected in small amounts from time to time for years.

The present minister arrived nearly three years ago just as the plans were being carried out. The Church was consecated Easter Day, 1911.

At that time the mission was in debt for various causes about $3000. This Easter the amount has been reduced to $127, the Ladies Guild helping very materially here, as everywhere else. Many friends on the mainland and on other islands, as well as in our vicinity, have given memorials for the chancel, including a beautiful altar and reredos, a chancel rail, a Bishop's chair, a Rood screen and a lantern, all of our beautiful Koa wood. This Easter Day a memorial pulpit of the same material was "blessed." Gifts from friends have enabled us to purchase an Estey pipe organ, which we hear has arrived in Honolulu, and which will doubtless be in position very soon. And the friends of our first Rector have ordered, and the consular bill of lading has been received from the Bavarian Art Institute, Germany, for a rich chancel window representing the Good Shepherd. This is a memorial to the Rev. and Mrs. Whipple, who are lovingly remembered hereabouts.

The Club House, Puunene, Maui.

Canon Ault, who was in charge of this mission for thirteen years, succeeded in building a spacious and comfortable rectory on the Church ground some five years ago. So with the income from Mr. Whipple's old home and a bank building adjoining the Church, the "plant" and material working machine is in good order for results.

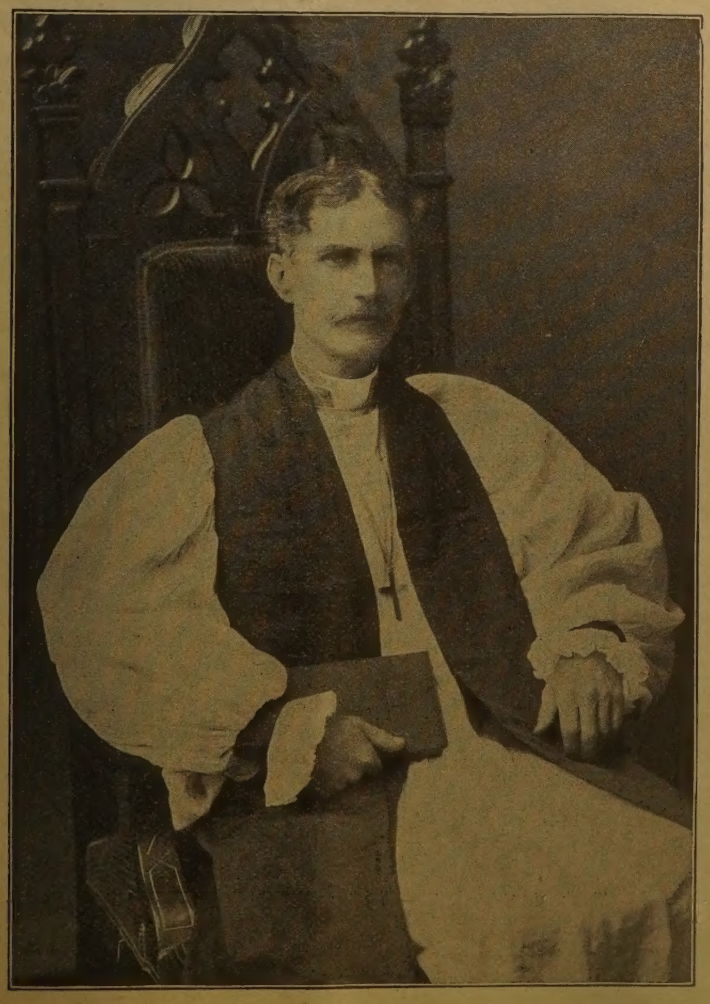
Our congregation is made up of English, Scotch, American , Swedish, Hawaiian, half-whites, Chinese, Japanese, Korean and Portuguese, with a few mixed peoples.

These are scattered for a distance of eighteen to twenty miles from the Church. Some of these part Hawaiians and Hawaiians are here as a result of the Church school which has been kept since Mr. Whipple's day until a year ago, when conditions very materially changed. We might say that the brothers and sisters of our Roman Catholic neighbors have a large school, for which they charge but twenty-five cents a month for each pupil! Many of our children attend. But we hope and expect to reopen our Church school before long. Teachers and equipment will be forthcoming just as soon as our people realize the importance and furnish the funds.

The Sunday School is not as large this year as last, owing to several big boys and girls attending Church and other schools in Honolulu. But you on the mainland would have rejoiced to see our boys and girls working like "good fellows" for their mite boxes, and if you could have heard their sweet, musical voices sing "Jubilate," "Roman Soldier," "The World Itself Keeps Easter Day," and the familiar hymns, you would rejoice, I know.

Imagine our joy when we found their "mites" amounted to $70.95! and *seven* new subscriptions to the Spirit of Missions!

Daily morning prayers during Lent and when the minister is not away during the year, are being answered. And we have Holy Communion every Sunday. Sometimes no one is present but the Rector and "the angels and archangels and all the company of heaven," but petitions are made for our mission and people and the whole world, just the same.



Bishop Restareck, Honolulu.

Easter at 7 A. M. thirty-eight made their communion, some of them coming eighteen miles that morning, others coming in that far the day before and remaining over night. It is such a comfort for minister and people to meet together at this brightening early morning hour at the Father's board. And they all brought an offering!

The minister visits these people two or three times during the year, driving his own horse or hiring an expensive auto, for our roads are proverbially the "best in the Islands."

At Puunene we have a mission Sunday School for Portuguese, part Hawaiian, American and Russian children. A young lay reader, a graduate of Berkeley, Cal., and Yale, is always on hand to preserve order and the minister to play the piano and teach and conduct the short service. We hold service in a room about 100x30 feet used for balls, society meetings, public meetings and picture shows, carnivals, etc. Often the minister has swept up cigar and cigarette stumps and ashes before service!

The Sugar Plantation Company owns this room and lets us use it. The men sleep upstairs and the dining room and billiard room are across the hall in the other end of the building. The management has promised land and one-half enough cash to build a Chapel here. Won't some one who reads this help us (through the Pacific Churchman) to raise the other half?

We had fifty boys and girls at our Christmas festival. It is but fair to all concerned to say that some of the "head workers" among the hundreds of children in the neighboring camp are reported as "forbidding the children to come to our Sunday School" and saying "they can't go to heaven if they do." (We take it as a left-handed compliment to our efforts.) But about thirty-five came Easter Day, and you never heard a more "joyful noise," especially while singing "Jubilate." Some of the hangers-on out in the yard whom we asked in for an Easter egg "wanted two!" Bless their hearts! Shall we not give them a whole "setting?" *Workers* are needed, and the returns are such as to cheer abundantly for very little effort made.

May we be pardoned for repeating what a Deacon in one of the Union Churches said to us after an evening service in this clubroom not long ago? He said: "It seems good to hear some one talk about Jesus Christ, and as if he were personally acquainted with Him." What does this mean?

"How sweet the name of Jesus sounds
In a belie ver's ear."

Some World Circuit Saunterings

XX.

Jauntings in Britain.

Every Californian who visits Oxford ought to make it one of the points of especial interest, among the multitude of others of which the guide books tell, to sit in a certain carved oaken chair in the Bodleian library. This was made out of some of the sound timber of the ship of Francis Drake, the *Golden Hinde*, in 1662, when the highly valued historic vessel had become much decayed. That ship with its company spent several weeks in Drake's Bay, some thirty miles north of San Francisco, in 1579, when it made that notable record of being the first English ship to "plow a furrow around the world." The silver plate affixed to it has the inscription from Abraham Cowley's pen:

"This ship which round the world has run
And matched in race the chariot of the sun,
This Pythagorean ship (for it may claim
Without presumption so deserved a name)
By knowledge once and transformation now
On her new stage this sacred part allow.
Drake and his ship could not have wished from fate
An happier station or more blest estate,
For lo! a seat of endless rest is given
To her in Oxford and to him in heaven."

The American Churchman, however, does not need to follow this somewhat circuitous course of Cowley's muse to find propriety as a resting place for the chair among library alcoves. It is enough for the California Churchman to know its association with its Chaplain, Francis Fletcher, and his first use of the Book of Common Prayer in the present territory of the United States to give it due bookish flavor for such an academic environment. And if the only memorandum made here of the visit to Oxford is the chronicling of the fact that the Saunterer and his party dutifully sat in that particular chair, it is not to leave the impression that they sat in no other chairs nor that they visited no other spots in that classic city. No, but the books about Oxford so abundantly load down any one who has the desire to know about it that they suggest to any traveler the *mot* of the late Bishop Stubbs of Oxford who astonished that porter at the Oxford station helping him to his train, who asked, "How many articles, my lord?" by replying, "Why, *thirty-nine*, of course!" And very much the same reticence will be regarded by the Saunterer with reference to visits, most interesting and enjoyable in themselves, to Leamington, Stratford-on-Avon, Warwick, Kenilworth ruin and other places which every tourist "does." It can be here noted, however, that the drives were favored with skies and swards and other attractive outlooks upon English scenery of the sort that used to so often take up two or three pages of introduction for the "setting" of old-fashioned English novels.

At Liverpool, however, our good hosts, Mr. and Mrs. Robert B. Forman, with whom there are many happy California associations, made us well forget for the time that we were "globe-trotting" in the warm hospitality of "High Pastures, Mossley Hill." The experience and the name drove even a pedestrian pen into rhyme:

High Pastures.

"High Pastures"—rural name of long ago
For open fields where flocks and herds could browse
Or swishing scythe could topple for hay mows
Lush fragrant grass in each new mown winrow.
For pastures high may hungry cattle low.
Who knows but outlook e'en the mild-eyed cows
With mystic nature-love, like ours, endows
For landscape far sunlit with golden glow?

"High Pastures" now of vine clad home we know
Fit name for welcome walls and roof that house
The hearthstone joy from sacred altar vows
And friendship feed and ever stronger grow
As each glad guest "in clover" finds it so."

The new modern Cathedral enterprise at Liverpool naturally had an interest of its own for one having some responsibilities in that line himself and the Lord Bishop of Liverpool, the Rt. Rev. Dr. Chavasse, was most kind in furnishing information about it. The late Mr. George F. Bodley, R.A., who as his last work outlined the plan for our Grace Cathedral, San Francisco, occupied an advisory position in relation to the Liverpool Cathedral and both the scale and treatment of it are well worthy of the present day Church of England and of the genius of the youthful architect—he was only twenty-one years of age when his design was chosen by competition—Mr. Giles Gilbert Scott, grandson of the great

At Baptism of John Herbert Fell, Arnside, England, Tuesday, May 23rd, 1911

Muckross Honse, Killarney

Gothic Architect, Sir Gilbert Scott, R.A. The completed Lady Chapel, itself 100 x 35.6, has well been described as having for its special notes, strength, grace, simplicity and dignity. It is strikingly beautiful and sets a high standard for the rest of the Cathedral, which is also under construction. It had been the privilege of the Saunterer to meet the Chairman of the Executive Committee, Sir William B. Forwood, when at Luxor, up the Nile, and to learn from him many interesting data as to the cathedral and the wide interest and generosity which made it possible.

Mr. Forman's Trusteeship in the Liverpool Blue Coat School, an old foundation going back to the beginning of the Eighteenth Century, enabled us to attend a somewhat unique service conducted entirely by the boys of the institution. The scholars not only read the office but recited the Scripture lessons, and one of them made an excellent catechizer of his fellows, putting them through with all dignity and directness. There were some 250 boys and 100 girls in attendance, and the uniform was a quaint one, but not like that of the London Blue Coat boys.

Our good hosts, however, had in store for us one of the most enjoyable experiences of our trip and that was a motor ride with them to and through the English Lake country. If there is such a thing as the "poetry of motion" there is certainly no misnomer in speaking of a "Lake poetry" of motoring. Wordsworth, Coleridge and Southey and the others could, of course, have no "chug-chug" metres, and possibly would have satirized and sonnetized the introduction as fairly barbaric in true Ruskinese vigor. Matthew Arnold might have been prompted to new protests against philistinism. But all the same as these "cars" literally ride upon "air," even though it be compressed into rubber tires, and mend people's ways in good road movements and carry you into many a highland beauty-scene of landscape where the iron horse does not go, and the fleshly horse must strain and foam to go, they must be granted at least some of the credentials of *afflatus*.

The first arm of our journey took us through Preston and Kendal to the "Low Wood Hotel" near Windemere by the Lakeside. Other days took us past Grasmere, Thirlmere, Derwentwater and Bassenthwaite.

"Cultured slopes
Wild tracts of forest-ground, and scattered groves
And mountains bare, or clothed with ancient woods
Surrounded us."

There were cherished visits, too, to add human interest to all the spell of nature. In St. James' Church, Arnside, was the baptism of the little son of the Rev. and Mrs. James Fell, with the after meeting of friends at the Vicarage. Mr. Fell as the founder of our Seamen's Institute in San Francisco, won the admiration and high regard of many Californians who knew of his work. And at "Fox How," so much associated with Dr. Arnold, it was our privilege to meet Miss Arnold, the youngest sister of Matthew Arnold, who graciously received us and pointed out to us favorite seats and outlooks of the members of that distinguished family, affording new vividness to many a reference in their biographies. It was with real reluctance that we exchanged the coursings of the scenic automobile for the railway compartment when the time came for us to leave our good friends and speed on to Edinburgh. Of course the sight-seeing there was as usual and need not be detailed here save, that the weather was ideal and the country "braw" flouting the old verses on Scotch weather:

"Dirty days hath September,
April, June and November,
From January until May,
The rain it raineth every day.
All the rest have thirty-one
Without one single ray of sun,
And, if any of them had two and thirty,
They'd be just as wet and twice as dirty."

It so happened that just at that time all three General gatherings of the Established Kirk, the Free Kirk and the United Free Kirk were holding their sessions in their respective Assembly places within a stone's throw of each other, and the Saunterer had the rare opportunity to drop in at all three of them to hear their debates and note their methods. But the topics under discussion at the time were not disputatious, and John Knox would probably have contributed something to their "ginger." A motoring trip to Roslyn Chapel—in which our hosts, the Formans' had been married,—and a call upon Prof. Campbell Frazer, Mrs. Forman's father, who in his ninety-second year was vigorous and as recent as Eucken in the philosophical studies which made his professorial chair notable so many years—these were pleasures of Edinburgh and vicinity not down in the guide-books.

There still awaited us a most happy, though brief, experience of Ireland to follow that of England and Scotland. Mr. and Mrs. William B. Bourn, our valued friends and neighbors in San Francisco, were at "Muckross House" with their daughter and her husband, Mr. and Mrs. Arthur Vincent. The Elizabethan Mansion and the estate had lately come into their possession, and their thought for us enabled us to share the glories of the Killarney lake country. Here again was the "Lake poetry" of motoring, as we from day to day traversed the roads winding through that fascinating region around Killarney lake toward Black Valley beyond the upper lake; another day to "Kate Kearney's Cottage" to go on horse or afoot through "Dunloe Gap,' with its ragged rock sides and echoes, around to the upper lake with luncheon in the woods and a row home over the enchanted waters, down the rapids and under the old bridge, with a stop at Dinish Island. Then a longer reach to Glengariff and Bantry Bay with kaleidoscopic turns of scenery through Castletown and Kenmare to fill another day with memories of the "Green Isle" charms. A climb to "Torc Cascade," a row to Innisfallen and to Ross Castle, walks along flower-bounded paths and especially the leisurely study of the ancient Muckross Abbey ruins with the personal guidance of the courteous custodian and historian, Mr. Maurice R. Moriarty, these were some of our outdoor occupations while all indoor warmth of welcome and hospitality grouped old friends around the hearth glow, across the ocean as "across the street" and seemed to emphasize the happy propriety of a citizen of the city of St. Francis so appropriately holding the title to the world-famed Abbey of Franciscan foundation.

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Deaconess Training School Commencement

On May 29th the Commencement exercises of the Deaconess Training School of the Eighth Missionary Department were held at St. Mark's Parish House, Berkeley. The Rev. Clifton Macon, rector of Trinity Church, Oakland, a member of the faculty of the Deaconess School, opened with a few prayers and the Creed. The warden of the school, the Rev. E. L. Parsons, then introduced the Rev. Thomas Parker Boyd, who made the Commencement address, emphasizing the need of loving service. The two graduates, Deaconess Drake and Miss Marguerite Schneider, were then presented with their diplomas. Deaconess Drake will continue as Assistant Deaconess at the School while Miss Schneider goes in July to Utah to accept a position offered her as Bishop Spalding's secretary. The school authorities are glad to feel that another of the graduates is to work in the Mission Field; Deaconess Pick being at work in Alaska, and Miss Caldwell having gone last summer to the Island of Maui. The Warden spoke briefly of the history of the school, telling of its growth and of the work of its eight graduates. He then announced that the managers had just completed negotiations for the purchase of land. A full account of this appears below. After the school prayers and a prayer for the graduates the exercises closed. Lunch was then served in the Guild Room. There were about sixty people present.

Preceding the exercises, Holy Communion was administered in the chantry of St. Mark's Church by the Rev. W. R. H. Hodgkin, a member of the faculty. This was in the nature of a corporate communion for the students, graduates and friends of the school.

New Property for Deaconess Training School.

The managers of the school are glad to announce that the school now owns its own home. Some months ago it seemed desirable owing to the fact that land was rapidly increasing in value in Berkeley, to purchase property as soon as possible. A little over a $1,000 was raised by subscriptions, and with this it was found that a beginning could be made. It was thought that by buying land with a house upon it which would serve the present purposes and yet not add very much to the cost of a desirable site for a future permanent building, rent would be saved, and that the school would be, as it were, permanently located. When one remembers that the school has since 1908 been located in five different houses, the advantage of being really settled is easily understood. An exceptional opportunity was presented recently, in the house belonging to Prof. Lange of the University of California, 2629 Haste street, and the adjoining lot. These properties give a total frontage of 90 feet, with 135 feet depth, on one side of which is the house, not large, but sufficient for the present purposes. This arrangement will enable the permanent building to be begun without disturbing the work of the school. The total cost is $10,350. By Special arrangement, the mortgage will be paid off gradually and the interest on the mortgage, taxes, insurance, etc., will amount to very little more, even at the beginning, than has been paid yearly for rent. The school has succeeded, therefore, by this plan in owning its own house and land ample for future growth. The managers are taking steps to incorporate the school, in order that the property may be legally held, and pending such incorporation the deeds have been given to the Protestant Episcopal Bishop of California, a corporation sole; Bishop Nichols having kindly consented that that should be done.

The managers are hoping that the people of the Eighth Department will take enough interest in this matter not only to help in the clearing off of the mortgage but also to give from time to time towards the permanent buildings which they hope in a few years to build. Surely there could be no better memorial erected in memory of noble Christian women than a house where women are trained to work for the Church and Mission Field, and if those who wish to perpetuate the names of those they love would give for a part of this building or even for one room it would not be long before the new St. Anne's House would be built.

Anyone desiring to give towards the current expenses of the school or to the Land and Building Fund are asked to send their contributions to the Treasurer, Mrs. George W. Gibbs, 2622 Jackson street, San Francisco, or to Deaconess Hodgkin, St. Anne's House, 2629 Haste street, Berkeley, Calif.

During the past year the Associate Board of Managers has been increased by a number of women from the various dioceses and districts of the Eighth Missionary Department. It is hoped that before long every part of the Department will be represented.

Since last August the school has served two purposes, not only as a home for those desiring to be trained as Church workers, but also as a boarding house for a few College girls. It is the wish of all those interested in the school that this may continue, as it is felt that St. Anne's House may in this way be a good home for young girls just entering College.

MISS OCTAVIA SEYMOUR DRAKE SET APART AS DEACONESS BY BISHOP NICHOLS.

On Wednesday morning, May 7th, at St. Mark's Church, Berkeley, a very interesting service took place at which Miss Octavia Seymour Drake, a senior in the Training School for Deaconesses of the Eighth Department, was ordered a Deaconess by the Bishop of California, acting for the Bishop of Olympia, of whose diocese Miss Drake is a member, having taught for nine years in the Annie Wright Seminary, Tacoma, Wash. In the chancel with Bishop Nichols were the Revs. E. L. Parsons (Warden of the Deaconess School), H. H. Powell, D.D., W. R. H. Hodgkin, William Higgs, Harold H. Kelley and William F. Higby. The music was furnished by the students of the school and some of their friends. The Warden preached the sermon, using as his text I Cor. 12:31, 13. He emphasized strongly the need of the right kind of character, pointing out that humility and love were the chief essentials. At the conclusion of the sermon Miss Drake, accompanied by Dr. Powell, Deaconess Hodgkin and Deaconess Mott, the first two graduates of the school and the only other Deaconesses ordered in St. Mark's Church, went to the chancel rail, where Dr. Powell presented her to the Bishop.

The service used is the one authorized and set forth for use in the diocese of California. It is with two changes the same as the one used in the diocese of New York. One of those unforeseen and beautiful miracles of Nature took place when as Miss Drake knelt before the Bishop, the sun, which had been hidden among the clouds, poured down a golden light through the glass arch over the chancel, disappearing as the new Deaconess arose. The communion service then followed, the Rev. William Higgs being Epistoler and the Rev. W. R. H. Hodkgin Gospeler and the Rev. Harold H. Kelley assisting the Bishop who celebrated.

After the service there was an informal luncheon in the garden of the school, at which about fifty people were present. The Bishop made a brief address, congratulating Miss Drake on the excellent Canonical examination she had passed the week before and expressing his gratification that she was to continue in the school as Assistant Deaconess. The Bishop spoke also of the growth the school was making, and that one could see from the work of its graduates that it was on the right path towards success. He felt, however, that the time had now come for a suitable building to be erected, and that he wished people to know that he advocated that as soon as it could possibly be arranged something should be done towards securing a piece of land with a house on it which could be used temporarily. In that way the amount now expended for rent could be used towards something more permanent, even if it was only used in paying interest on borrowed money.

Since this address the Bishop's wish has been very much in the minds of the Executive Committee, and it is hoped that before long St. Anne's House will be located on the property of the school. The school being the one school of the Eighth Department, having on its Board of Managers all the Bishops of the Eighth Department and on the Associate Board women from nearly all the dioceses and districts of the department, should arouse the interest of a large number of women. If more, not only large but small donations could be secured, it would not take long before the right kind of a house would be built and the work of the school would be much more effective.

The Presiding Bishop has received from Bishop Wells notice of his resignation as Missionary Bishop of Spokane, to be presented to the House of Bishops in October next.

The Bishop of Chicago has almost completely recovered from the effects of his recent operation. He was able to preside over the majority of the sessions of the diocesan convention.

The Rev. H. Percy Silver, secretary of the Seventh Missionary Department, has apparently been chosen for the second time as Bishop-Coadjutor of Texas. Bishop Kinsolving of the latter diocese cordially endorses his election and hopes that the Bishops and standing committees will approve the choice. The honors thus conferred upon this faithful clergyman are well deserved, but it is only a short time since the Bishops of the Church refused to affirm his selection as Bishop-Coadjutor of Kansas, supposedly because he, through no fault of his own, is a divorced man. Another opportunity now presents itself to learn the sentiments of the Bishops in this regard.

International Pacific Coast Conference of Churchmen

The Seventh Annual Conference, held under the auspices of the Brotherhood of St. Andrew, will meet in Spokane, Wash., September 11-14. These conferences, so inspiring and helpful in the past, have made an indelible impression upon the Church life of the men and boys of the Pacific Coast, and are looked forward to with eagerness by those who have experienced their invigorating influence. It is the purpose of those who have charge of the coming conference that it shall in no way fall behind the high standard which has been maintained in the past, and, if possible, to lead our men and boys on to even higher visions of Christian life and service.

The location of Spokane makes it possible to gather a large body of delegates from territory which is too far distant to send a great number to the Coast cities. This makes possible the hopes of the local committee that this conference may be the largest yet held. At the same time, the Conference will fall far short of its highest efficiency unless the more distant parts of the territory are well represented. A glance at the program, which appears in this issue, will show how worth while it will be for our men and boys to make even a considerable sacrifice in order to be present.

PROVISIONAL PROGRAM.

Thursday, Sept. 11th.

6:30 p. m.—Churchmen's Dinner. Subject: "The Church in the Pacific Northwest."

1. "The Foundations—Looking Backward," Rt. Rev. J. B. Funsten, D.D., Bishop of Idaho.
2. "The Present Crisis and Opportunity," Rt. Rev. F. W. Keator, D.D., Bishop of Olympia.
3. "The Future—Looking Forward," Rt. Rev. A. U. DePencier, D.D., Bishop of New Westminster.
4. "The Teaching of Experience," Rt. Rev. L. H. Wells, D.D., Bishop of Spokane.

Friday, Sept. 12th.

8:00 a. m.—Celebration of the Holy Communion, All Saints' Cathedral; Celebrant, Very Rev. Wm. C. Hicks, Dean of the Cathedral.

Devotional Address, Very Rev. Wilmer Gresham, Dean of Grace Cathedral, San Francisco.

9:00 a. m.—Breakfast. All the delegates.

10:30 a. m.—Opening of Conference, All Saints' Cathedral. Brief addresses of welcome:

Welcome to the Diocese, Bishop Wells.

Welcome to the Cathedral Parish, Dean Hicks.

Address, Subject, "The Baptismal Vow," Rt. Rev. L. R. Brewer, D.D., Bishop of Montana.

12:30 p. m.—Luncheon.

2:00 p. m.—Conference A, K. of P. Hall. Theme: Individual Work.

Subject: "The Two Great Weapons in the Christian's Armory."

1. "Intercessory Prayer," A. C. Newill, Portland, Ore.
2. "Personal Influence," Francis A. Williams, Victoria, B. C.

General discussion.

3:30 p. m.—Recess.

4:00 p. m.—Conference B, K. of P. Hall. Theme: Corporate Work.

Subject: "The Churchman's Opportunity."

1. In the Brotherhood Chapter, Captain Arthur P. S. Hyde, U. S. A.
2. In the Every Member Canvass, Rev. G. C. Hunting, Berkeley, California.
3. In the Men's Bible Class, Hamilton Johnstone, Portland, Ore.

General discussion.

8:00 p. m.—Public Meeting, K. of P. Hall. Subject: "The Church Militant."

1. In the Ranks of Labor, Rev. Alfred Lockwood, North Yakima, Wash.
2. In Business Life, Edward H. Bonsall, Philadelphia, Pa., President of Brotherhood of St. Andrew in the United States.
3. In Social Betterment, Rev. C. A. Seager, M. A., Vancouver, B. C., Principal of St. Mark's College.

Saturday, Sept. 13th.

9:30 a. m.—Conference, K. of P. Hall. Subject: "The Young Recruit."

1. His Enlistment, E. G. Boult, Vancouver, B. C.
2. His Training, Hon. E. C. Day, Helena, Mont.

General discussion.

10:30 a. m.—Recess.

10:45 a. m.—Conference D (Juniors), K. of P. Hall.

Subject: "Fight the Good Fight with all thy Might."

1. The Preparation, Russell Case, Portland, Ore.
2. The Battle, General discussion by the boys present. Summing up by the Chairman.

11:45 a. m.—Address.

Subject: "The God Father Question," Rev. D. J. W. Somerville, Lewiston, Idaho.

12:30 p. m.—Luncheon and short business.

Election of Conference officers for ensuing year.

Choice of place for next year's conference.

2:00 p. m.—Recreation. Start for Natatorium Park.

8:00 p. m.—Preparation for the Corporate Communion, All Saints' Cathedral, Rt. Rev. Charles Roper, D.D., Bishop of Columbia, Canada.

Sunday, Sept. 14th.

7:30 a. m.—Corporate Communion of all delegates, All Saints' Cathedral. Celebrant, the Bishop of Spokane.

11:00 a. m.—Special Sermons in all Episcopal Churches in city. Subject: "The One Talent Man."

8:00 p. m.—Union Service of all Episcopal Congregations in city, All Saints' Cathedral. Subject: "Loyalty," Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco.

9:20 p. m.—Brief Farewell Meeting.

NEW COUNCIL MEMBER.

At the recent meeting of the National Council of the Brotherhood of St. Andrew, held in Philadelphia, Mr. James B. Kent of St. Paul's Chapter, San Francisco, was unanimously elected a member of the Council. Mr. Kent will have the oversight of the work in the Dioceses of California and Sacramento. We are sure his winning personality and his loyal devotion to the Brotherhood especially fit him for the high office to which he has been called. The fact that he travels a great deal in the two dioceses will make it much easier for him to keep in close touch with the different Chapters. Mr. Kent's address is 493 Monadnock Building, San Francisco.

NEW JAPANESE CHAPTER.

A new Chapter of very earnest Japanese men has been organized in the Japanese Mission at Seattle. This mission is in charge of the rector of Trinity Church, the Rev. Dr. Gowen and is in a very flourishing condition. There are now three Japanese Chapters on this coast and one Chapter of Chinese men.

The Rev. Samuel Gavitt Babcock was consecrated Suffragan Bishop of Massachusetts on June 10. Bishop Lawrence presided and the co-consecrators were the Bishop of Connecticut and the Bishop-Coadjutor of New Hampshire. The presenters were the Bishops of Maine and Rhode Island and the sermon was preached by the Bishop of Western Massachusetts.

The Rt. Rev. William Croswell Doane, first Bishop of Albany, entered into rest, in New York City, on Friday, May 16. He was ordained deacon in 1853 and priest in 1856, by Bishop George W. Doane. In 1869 he was consecrated Bishop of Albany, having been the rector of St. Peter's Church, Albany, at the time of his election as bishop. He was one of the foremost Bishops of the Church, and his eloquence, learning and piety gave him widespread influence. He was for forty-five years a member of the Board of Missions and for twenty-six years its vice-president and chairman. In every forward movement of the work he took a leading part. Doubtless some measure of his missionary interest was inherited from his father, George Washington Doane, Bishop of New Jersey, who in his day did great service to the missionary cause and was instrumental in the election and sending out of our first missionary bishop, Jackson Kemper. Among the books and pamphlets written by Bishop Doane are the following: "Questions on the Collects, Epistles and Gospels"; "Mosaics, on the Harmony of Collect, Epistle and Gospel for the Sundays of the Christian Year"; "Life and Writings of the Second Bishop of New Jersey"; "Rhymes from Time to Time." His funeral took place at Albany on Tuesday, May 20.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The Federate School of Missions will be held at Mount Hermon, in the Santa Cruz mountains, July 20-27. Mrs. D. B. Wells, so widely known in Eastern Summer schools, will conduct the classes in the two new text-books, "The New America," by Dr. and Mrs. L. C. Barnes, and "The King's Business." by Mrs. Raymond. Mrs. Wells will also give daily talks on Bible topics. Among the speakers during the week will be Miss M. Irelan, missionary from Mexico; Miss Isabel Crawford, formerly missionary among the Kiowa Indians of Oklahoma; Rev. or Mrs. W. H. Brewster of China. The young people's daily missionary hour will be conducted by Mrs. G. L. Hagaman of San Francisco, State Christian Endeavor Society Missionary Secretary. A registration fee of one dollar will be charged for the week of the Federate School of Missions, this fee entitling the one registering to a copy of each of the two text-books, a badge, pad, pencil, etc. "Rallies" of the seven or eight different denominations of the Federate School will take place on different days of the week. A large attendance and a delightful and informing as well as inspiring week is anticipated.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School of Missions.

From the Editor's Desk

The editor has received several contributions to "The Pacific Pulpit," from different sections of the department, in response to an invitation to the clergy to send in sermons for publication in this column. These will be printed in the order received, and we wish to thank those who so kindly responded to our invitation to make use of our pages.

From time to time articles are printed in every Church paper with which many of its readers may not agree. The sentiments set forth may also be at variance with those of the publishers of the paper, but yet the contributions are accepted. The reason for this is that every man is entitled to his own ideas on things, and has a right to be heard. Because THE PACIFIC CHURCHMAN may from time to time print articles dealing with this or that subject of interest to the Church, signed by the author, it should not be assumed that the sentiments expressed are necessarily endorsed by this publication.

When an article or an item that has been sent in to this paper does not appear in the next issue it may not mean that it has been "crowded out." News is seldom omitted for this reason, but often because it arrives too late for publication. It should be remembered that we can not guarantee the insertion of matter received after the 20th of the month. Frequently articles are held over if received late because of their length, and for the reason that they will be just as acceptable at a later date. It is the aim of the editor, however, to publish everything sent in as soon as possible, and he urges a larger use of the columns of the paper by Church people throughout the department.

Recently a clergyman of another Communion has been given much unpleasant notoriety by reason of the necessity, practically forced upon him, of resigning his charge. The reason mentioned in the press as lying at the bottom of the difficulty was that the minister was not filling the pews as had his successor, a man with a large personal following. With the merits of the controversy we are not at all concerned, but the fact remains that the matter of "filling the Church" seemed from the published accounts to be uppermost in everybody's mind, and but little was said of the spiritual welfare of the faithful few who go to that Church not because a certain parson is there, but to worship God.

Although some of the largest organizations in the country have chosen San Francisco as their convention city for 1915 in order that their members may take part in the Panama-Pacific Universal Exposition, the Brotherhood of St. Andrew has picked out Los Angeles as its meeting place. This was a wise selection. The lure of the fair will make for poorly attended sessions, and doubtless many of the delegates to the various conventions will register and then begin to amuse themselves. The spiritual nature of the work of the Brotherhood of St. Andrew makes it very undesirable that any outside influences should surround it while the annual convention is in session, and a better selection than Los Angeles could not have been made. The delegates can now plan to remain away from home a little longer, and for almost the same expense can attend their own sessions, take part in all of the meetings and services, and also see what should be the greatest fair in the history of the world. It behooves the Brotherhood on this coast to begin early with their reception preparations in order that the 1915 convention may be a memorable one.

We have no intention of changing the heading of this section to read "Joyful Jottings," but we note the following in the columns of an Oregon paper, and think it worth reprinting:

"On the occasion of the Duke of Connaught's recent visit to New York the royal gentleman got a jolt from a sprightly young American woman. During a dinner the Duke humorously rallied her on the liberty taken by Americans in clipping the King's English. Later in the evening his Royal Highness, in the course of conversation, asked the young lady what place in London had most impressed her during her last visit.

"'Sinpul, Your Highness,' was the reply.

"'Sinpul?' said the Duke, with a puzzled air.

"'Oh, yes, there is nothing in the town so wonderful to me.'

"'I'm afraid,' answered the Duke, with a kindly smile, 'that you know my London better than I. Sinpul? Is it a theater, a cafe—what is it?'

"'A church, Your Highness. We Americans call it St. Paul, but as you call St. John, Sinjin, this, it seems, must be Sinpul!'"

Much has been said in these columns about sermon advertising, and in one of our editorials recently we undertook to defend one of the so-called popular sermons to which our attention was attracted. We noticed the advertisement regarding the sermon mentioned in the classified section of one of our large metropolitan dailies where there appeared in like manner the list of services of more than one of our own Churches. The "ad" was written in dignified fashion. There were no flaring headlines, nor was there an especial appeal to the curious. We can not say the same, however, for the notice displayed in large type and appearing in the theatrical column of a Pacific Coast journal a few weeks ago. The "ad" was frankly of the amusement type, else why should it have been placed in the amusement column, where the rates are nearly double those prevailing for other parts of the paper? Since when has Church-going become an amusement? Why must we appeal to man's instinct for entertainment to lure him to a service where the keynote is, or should be, the worship of Almighty God? Advertising some Church entertainment or social affair may be all right, and printing the list of services with sermon topics in the proper section can not be complained of, but in our opinion it is bad taste to herald abroad that at a given time and place a sermon is to be preached on a certain subject, by means of a large notice sandwiched between the "ads" of two of our leading theaters.

The Methodists everywhere are divided on the question of amusements. Some of the leaders of the Church are in favor of relaxing the order prohibiting dancing and theater-going, but nothing has yet been done. It is generally conceded that the rules are not kept by a good sized fraction of the membership, and the matter has been continually cropping up resolutely refusing to be downed. Speaking of the matter, one of the leading Eastern Church papers says:

"It is interesting to notice that both in England and America two leaders in the Churches should have spoken simultaneously on the attitude of the Church toward amusements, especially the theater. Both of these insisted that the Church was taking a hypocritical stand on the matter and doing more harm than good. President Rogers, in his annual address before the Methodist Conference, meeting in New Haven, came out very strongly against continuing the paragraph against amusements, believing that the great majority of the Church treated them as dead letters, and that the Bishops themselves thought it unwise to retain them. He said: 'Four years before the General Conference of 1912 the Bishops advised against the unwisdom of continuing the paragraph about amusements in the discipline, and their advice was rejected; and to the almost universal condemnation of that paragraph, the General Conference turned a deaf ear. It is a rule which even the Bishops discredit, and an investigation has proved that four-fifths of the District Superintendents of the Church do not propose to enforce it. On a call for the "ayes" and "nays," it was found that the great leaders of the Church did not favor the continuance of the prohibitory paragraph; but the foreigners and the colored men were the factors that defeated the change in the rule. It places us in a false position, and something will yet be done to get rid of the objectionable clause.' Evidently a good many Methodists are coming to feel that the paragraph should go, for two reasons: One is that amusements are questions for the individual Christian conscience to pronounce upon; the other is the feeling that the drama is an ineradicable institution and its reform should be the end sought by the Church rather than its prohibition."

Christian Unity would be accomplished overnight if the problem were left to the country editor, who with his ready pen has little difficulty in bridging over many a charm, and who can not see very much farther than his own little printing press. Notwithstanding that fact, there is something to think about in the suggestions of one our up-State scribes who editorializes thusly:

"The average salary paid ministers in the United States is $578 per year. The average salary of street-sweepers is $642. The Episcopal Church, one of the strongest and wealthiest, pays its clergymen an average salary of $700 a year. The last general assembly of the Northern Presbyterian Church reported that there are 2000 Churches in this country 'pastorless and shepherdless' because of the poor salaries paid to ministers. At the same meeting there was a decrease of about 20 per cent in the number of young men recommended for the ministry. The cities are yearly sending fewer young men into the ministry. Colleges once depended upon to help furnish the supply can no longer find the material.

"One cause, and possibly the most important, of this condition is the useless and costly reduplication of Churches that have no proper function. In one town of 400 people there are six different Churches. In rural regions this waste is excessive. Each creed must have its own institution, and being unable to pay the proper salary, it makes the pastor bear the burden. The solution of this trouble

lies in what may be called the community Church.

"The Protestant creeds do not differ so widely in fundamental beliefs that it would be impossible for the Christians of one village or town to unite in a union Church, have the best equipment, secure a trained and capable minister and do more good than now results from the useless diffusion of small energies. Compromises could be effected whereby the individual might preserve his own credal tenets and yet labor effectively for the broad issues of the religious life. Such co-operation would be a blessing to the community and a stimulus to the clergy. The combined support of the town would enable the Church to get the best service, and pay for it what is right and just. The joining of all the religious unit would react for good upon the citizens and upon the community. They would represent a single force acting for the higher and nobler ends of life."

All people everywhere should be repeatedly warned against taking the medicines advertised as "cure-alls" in the daily papers. If people realized the harm some of these nostrums do they would avoid them as they would a snake. It is a fact, however, that no matter how much is said upon the subject, the victims continue to pile up. According to Dr. David L. Edsall of the Harvard Medical School, 17,000 people have been killed and 52,000 turned to either the drink or drug habit through the use of patent medicines.

"One of the most pitiful and dreadful results is the actual depravity which these medicines, through the alcohol which they contain, sometimes produce," he says. "The great majority of the patent medicines depend on alcohol for a stimulant, and it is through this stimulant, which makes the patients feel much better, that they fool the users into thinking they are getting results and develop them into dope fiends or hopeless drunkards. There is the further danger of poisoning to be encountered, especially in the case of infants who are given sleeping powders, soothing syrups and pain killers and other preparations which contain ingredients extremely poisonous to the system. Many, many infants have been killed in this way."

In this same connection the Journal of the American Medical Association speaks in strong terms, as follows:

"Physicians have long accused the public of being peculiarly susceptible to the *post hoc ergo propter hoc* line of reasoning insofar as it relates to the action of medicinal agents. One of the most discouraging phases of the fight against 'patent medicines' is the impossibility of persuading John Jones, who has used Dr. Rogue's Ready Relief, that the nostrum had nothing to do with his recovery. You may prove to him that Ready Relief is only pink hydrant water, but he still insists that as he was sick before taking it and recovered after taking it, there can be no doubt that Ready Relief cured him. But really we should not be too hard on the public. There are physicians, men who have had, or are supposed to have had, scientific training, who are just as susceptible to this error in reasoning as John Jones is. The sheaves of uncritical 'clinical reports' that the exploiters of utterly worthless 'ethical proprietaries' can furnish in support of the medicinal virtues of their nostrums constitute sufficient evidence to prove that the 'after this, therefore because of this' style of reasoning is not confined to the laity. Unfortunately for scientific medicine, there are many, many doctors who, in standing up for their pet proprietary, take the attitude, so ably described by George Eliot, of those persons who are distrustful of scientific methods. They will grudgingly admit that while, as a general thing, two sides of a triangle are together greater than the third side, yet after all we must be careful, as it is easy to carry mathematical reasoning too far!"

Man's Necessity A Missionary Opportunity

There comes to many, who are constrained to avail themselves of the advantages of a municipal hospital, a season of great anxiety between the time of discharge and the time of complete recovery of health; moreover, a season when prompt action should be taken to chrystalize into church habits such newly formed Christian aspirations as result from the chastening of sickness and the tonic of pastoral encouragement.

The physical necessities of this crucial period of convalescence are met in some of our large Eastern centers by what is known as the Hospital Social Service, which has for its object the care of the patient's family as well as of the patient

A Church Family recently Baptized

himself until he shall have recovered sufficiently to provide home support.

That the spiritual necessities arising during this period are to be met by judicious *follow-up* work is well illustrated in the accompanying picture of a family of ten children recently baptized by the writer in their home in Bay View, San Francisco, as a result of the follow-up work of his associate, Miss Mary Frances French, who under appointment by the Bishop of California is an assistant in the mission to the San Francisco public institutions. Some years since the mother of this family was baptized by Bishop Nichols. She is shown holding the youngest; and Miss French, who, with the mother stood sponsor for the children, also figures in the picture. As a patient in the City and County Hospital this good matron was visited both by the writer and his associate.

The record in the following additional cases but intensifies the insistent necessity for prompt and tactful attention to those shepherded during misfortune and illness.

A young woman of good family found her way to the San Francisco Hospital from the red-light district of the city, and upon discharge, through the excellent management of Miss Aimée de Turbeville, was encouraged to live a better life and enabled to return to her family in the southern part of the State. That effort in her behalf was well justified has been proven by the numerous letters received from her by Miss de Turbeville. The rector of the Church of the Advent, San Francisco, advises that a girl patient at the hospital, reported to him upon discharge, has become one of his most satisfactory parishioners. A married woman, also a patient, and for some time seriously afflicted with illness requiring surgical operations, was reported upon convalescence to the Canon Kip Memorial Mission. Through the follow-up work of the Rev. Mr. Church and Deaconess Dorsey, both she and her husband have become attached to the mission and are now among its active members. Another case of more than passing interest is that of a young woman, who subsequent to her leaving the hospital was visited by Miss French and, as a result, was baptized with her sister by the writer at the Canon Kip Memorial Mission.

The writer's house-to-house canvass of three sections of the city of San Francisco covering the greater part of three years, and over two years weekly bed-to-bed canvass among the more than four hundred patients at the City and County Hospital, have disclosed a very large number of Episcopalians—regardless of opportunities for service to many others—living, some of them for years, in the city, and during that time entirely unknown to the church.

There is certainly a point where clerical responsibility ends and lay responsibility begins; and while in a land where church bells clang a tuneful welcome to almost numberless houses of worship, and church spires point continually to a heavenly way, no man can plead ignorance of the free evangel of God's love, or lack of opportunity to share in saving grace, yet it is equally true that possibilities of resource and opportunities for service lie beyond the ken of the church through lack of more extensive pastoral aggressiveness. Not to speak of the great advantages that would accrue to the church through a simultaneous house-to-house canvass by the clergy themselves of all of the city parishes, it would be of vast importance to the progress of the church in the city if, as an assistance to the clergy, the Brotherhood of Saint Andrew and the Daughters of the King, through some central committee in each body could serve as *follow-up committees* to capitalize the results of work referred to them from the city institutions. It would lay upon those bodies simply such work as they by their vows are already committed and give to them especial cathedral touch in thus helping to apportion to the respective parishes the returns of work done in fulfillment of cathedral responsibility for service in San Francisco's public institutions.

W. M. BOURS.

WE PRINT booklets, circulars, cards, notices, and stationery of all kinds in first-class style, and ask you to favor us with your next order. FOSTER & SHORT PRINTING, BOOKBINDING, ENGRAVING 342 Howard Street, San Francisco, Cal.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The editor was unable to get out the last issue of this paper, and regrets to acknowledge that, owing to the fact that news from Los Angeles was clipped from newspaper reports, some errors were made. The name of the Rev. A. G. L. Trew was wrongly spelled, and the fact that Dr. J. E. Cowles was elected a lay deputy to the General Convention was not recorded.

Plans have been prepared for a rectory for the Church at Anaheim.

The resignation of the Rev. Benjamin Davis, Rector of Trinity Church, Santa Barbara, is announced.

The Ladies' Guild at Nordhoff is planning to raise funds for the erection of a Chapel in the near future.

It is hoped soon to begin the construction of a new Church for Epiphany Parish. The plans have already been drawn.

The Rev. J. H. Browne has notified the vestry of St. Augustine's Church, Santa Monica, of which he is Rector, that in September, 1914, he will retire. He has been in charge of the Church for fifteen years, and next year will pass the three-score-and-ten milestone.

Sunday afternoons at 4:30 o'clock the Rev. Baker P. Lee, Rector of Christ Church, Los Angeles, proposes to throw open the guild rooms of the Church for the use of the young people, who will thus be enabled to meet each other in a social way for several hours before the evening service. It is planned to have two chaperones in attendance.

The Rev. Baker P. Lee, Rector of Christ Church, Los Angeles, has suggested the erection of a mammoth cross to crown the summit of Mt. Love, which would be lighted by a myriad of lights at night and blaze forth to the world that this is a Christian country, and that Southern California is striving for the better things. It is believed that the funds can be raised by popular subscription.

Report of the Good Friday offerings in the Diocese of Los Angeles to the Mission under Bishop Blythe, Jerusalem, and the East Mission, 1913 A. D.

Right Reverend the Bishop, the Clergy and Laity of the Eighteenth Convention of the Diocese of Los Angeles, we beg to report that:

After we had been relieved, at the last Diocesan Convention, of the responsibilities of the office of Registrar, we had the impression that some at least would feel relieved of being pestered for confirmation and other statistics, henceforth, from this quarter.

Imagine our surprise, a few hours later, to find that we had been appointed to a position where we could carry on such a "pestiferous work" upon an equal if not larger scale.

After another year's experience, we have come to believe the clergy rather enjoy being "stirred up to good works."

As a proof of this, we submit the following report as Diocesan Representative of the work under Bishop Blythe in "Jerusalem and the East Mission."

Good Friday offerings, 1913:

To the general fund—	
Coronado—Christ	$14.75
Covina—Holy Trinity	4.66
Long Beach—St. Luke	5.00
Los Angeles—All Saints	5.50
" " Epiphany	2.00
" " St. Athanasius	3.00
" " St. James	4.00
" " St. John	26.80
" ' St. Luke	2.36
" " St. Matthias	3.00
Ontario—Christ	5.45
Pasadena—All Saints	25.00
Pomona—St. Paul	15.00
Redlands—Trinity	3.85
Riverside—All Saints	4.00
San Diego—All Saints	2.30
San Diego—St. Paul	8.80
South Pasadena—St. James	14.72
Upland—St. Mark	2.50
Whittier—St. Matthias	2.30
Organized Missions—	
Bostonia—St. John	$ 1.00
Escondido—Trinity	1.00
Hemet—Good Shepherd	3.00
La Jolla—St. James-by-Sea	14.87
Los Angeles—St. Andrew	.85
" " St. Philip	2.50
" " Trinity	1.55
Oceanside—Grace	2.78
Santa Ana—The Messiah	14.28
Santa Monica—St. Augustine-by-Sea	4.60
Ventura—St. Paul	2.80
Los Angeles—The Redeemer	1.20
" " St. Peter	1.40
Redondo Beach—Christ	2.00
San Jacinto—St. Paul	2.85
Personals—	
Rev. E. De Wolf, Corona	$ .50
" N. N. Badger, Los Angeles	.50
" S. M. Wren, Pasadena	.50
" C. M. Hibbard, D.D., Pasadena	1.00
" D. W. Wise, Redlands	1.00
" M. M. Benton, Long Beach	1.00
" E. Davis, Santa Monica	1.00
Mr. John P. Key, Corona	1.00
Miss De Wolf, Corona	.25
Towards the indebtedness of the Boys' School building, Jerusalem—	
Montecito—All Saints	$35.85
The Rev. J. J. Wilkins, D.D., St. Louis, Mo.	2.50
The Rev. Henderson Judd, Los Angeles	5.00
For the completion of the Girls' School building, Jerusalem—	
Los Angeles—St. Paul's Pro-Cathedral	$28.67
Los Angeles—St. John's Altar Guild	5.00
Santa Ana—Mrs. Willela Howe-Waffle	10.00
Scholarships in St. Mary's School, Jerusalem (S.-M.)—	
The Alice King's—by Herself	$50.00
Bishop Johnson's, secured by Miss King in annual pledges of $5.00 each, in the diocese	50.00

The report shows that, aside from three or four prompt negative answers to requests for Good Friday offerings to the work in hand, and counting those whose "silence" we reckon as "consent," and those, also, who have pleaded inability to accede to the request, for the time being, the responses have been quite general and encouraging.

The earliest account we can find of any special interest manifested in the work under Bishop Blythe in Jerusalem and the East Mission, was in 1902, when Rev. Dr. Trew sent an offering of $5.75, by the Church of the Epiphany, Los Angeles. From that time onward for nine years, the average per year was $8.79, and, with a total for the whole period of $79.17. The number of parishes and missions contributing each year varied from one to four, and of individuals, one to three.

Two years since, greater interest manifested itself and three congregations and two individuals contributed $20.84.

1912 exhibits nine congregations and three individuals contributing $91.00.

The report for 1913 shows the Good Friday offerings to the general fund have been $215.29 by twenty-three parishes, thirteen organized missions and nine individuals. Towards the debt of the Boys' School in Jerusalem $43.35 by one mission and two clergymen; and for the completion of the building of the Girls' School in Jerusalem $43.67; making a total of $303.31.

This certainly exhibits an increasing interest in the matter of offerings; while the greater value lies in the large number who have shown an appreciation of the work itself.

HENDERSON JUDD,
Diocesan Representative J. & E. M.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. G. Clement King, General Missionary, has begun work at Pilchmok, where good congregations have been gathered in a hotel parlor.

A very encouraging increase in attendance at the Sunday School of Trinity Parish, Seattle, has followed the enlistment of several new teachers. Quite a number of boys have come in as new members.

The Rev. T. A. Hilton, Dean of the Seattle Convocation, has had very encouraging success with a mission which he established on Mercer Island, Lake Washington. Plans are being matured for a $2000 Church building in an excellent location, where future growth is assured.

The annual meeting of St. Mark's Church, Seattle, was largely attended and enthusiastic. Stirring addresses were made by Bishops Keator and Nichols, the Rev. E. V. Shayler, Rector, and some of its laymen. Feeling reference was made to the ties of affection strengthened during the recent illness of the Rector, and the new year was anticipated with renewed hopefulness and courage.

Mr. and Mrs. Frederic Mottet, who have been generous subscribers to the Church of the Holy Communion, Tacoma, during the past twenty-five years, have recently bought and presented to the Church the two lots adjoining the Church. The Rev. R. H. McGinnis announced on Whitsunday that the vestry had accepted the gift and would erect a two-story and basement parish house on the lots at an early date.

At the Interdenominational Convention of the Western Washington Sunday School Asociation a tribute of appreciation was paid to the worshipful character of Church music, and the hymns sung were selected from the Hymnal. A very effective demonstration of the uplifting influence of this music was made by a chorus of young girls, led by Mr. E. C. Knapp of Spokane. The Rev. T. R. Allison of St. Mark's Church, Seattle, was chosen a member of the Executive Committee of this association for the next three years.

The total apportionment for missions and diocesan work was fixed upon parishes and missions at a ratio of 16 per cent of parish expenditures. A canon providing for the organization and maintenance of a House of Churchwomen, to

meet coincidentally with the convention next year, was adopted. A diocesan seal was adopted.

The convention met in St. John's Church, Olympia, May 27th and 28th. Before the opening of the convention proper, a well attended meeting under the auspices of the Social Service Commission was held, the Rev. Edgar M. Rogers presiding. William Savery, Ph.D., professor of Ethics at the Washington State University, was the chief speaker, his subject being "The Church and Social Ethics." George F. Shelby also spoke from the topic, "How can the best results be obtained from Churchmen"?

The convention opened with a choral celebration of the Holy Eucharist the following morning at 10 o'clock. The Rev. T. A. Hilton of St. Clement's, Seattle, was the preacher. The Bishop's address dealt largely with diocesan institutions and the value of a settled clergy. He said that fully one-half of the whole diocesan roll had been changed in the year. After reading his official statistics he briefly referred to the change of name and declared that the Church needed a new heart much more than it needed a new name. This was the only reference to the matter during the whole convention.

The Social Service Commission reported the accomplishment of much service during the year, particularly at the state legislature, where it labored to secure a minimum wage and the adoption of the plan known as the "Iowa Red Light Law."

Elections were as follows: Deputies to the General Convention, Clerical—The Rev. Messrs. E. V. Shayler, R. J. Arney, F. T. Webb, S. H. Morgan; Lay—Charles Shepard, N. B. Coffman, George P. Jacobs, and H. Daniels.

Standing Committee: The Revs. H. H. Gowen, C. Y. Grimes, R. J. Arney, F. T. Webb; and Messrs. F. M. Padeford, E. C. Arnold, P. C. Kaufman, H. F. Garrettson.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The Rev. Mark G. Paulson, priest in charge of Grace Church, Estherville, Iowa, has resigned to accept work in Seattle.

The Rev. W. R. Powell, long a faithful and energetic priest of the diocese, has retired from active service on account of age and ill health.

The Rev. William Lucas, Rector of Trinity Church, Ashland, died as the result of an operation on May 18. He had been in charge of the parish about two years. Mr. Lucas was 64 years old, and is survived by his widow.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The address of the Ven. D. E. Holt, Archdeacon of the Diocese of Sacramento, is now at 2624 M Street, Sacramento, Cal.

Epiphany Church, Vacaville, is to have a new Church building. The structure is to be erected at once at a cost of $2500 and is to be of reinforced concrete.

The Rev. Fletcher Cook, Ph. D., Rector of St. John's Church, Marysville, announced his resignation on June 9. He will act as locum tenens for two months at Trinity Church, San Jose, and will then go to Berkeley.

The Rev. E. A. Osborn, Rector of St. John's Church, Chico, who is reported as having been a patient in a San Francisco hospital, has decided to remain in Chico. Mr. Osborn had accepted a call to be Rector of St. John's Church, Oakland.

In response to the invitation of the Bishop fifteen of the clergy within easy access of the see city assembled in the Cathedral House under the presidency of the Bishop and organized as a clericus. The Rev. Philip G. Snow of Auburn was elected Secretary, and the remaining clergy of the diocese are invited to become members. Meetings will be held monthly except in July, August and December.

DISTRICT OF EASTERN OREGON.

Rt. Rev, R. L. Paddock, D.D., Bishop.

The Rev. J. Neilson Barry, formerly Rector of St. Stephen's Church, Baker City, is now in Spokane, according to advices received, and may take up work in that city.

The Rev. A. E. MacNamara, after a service of two years in the missions of Dawson County, Montana, with Glendive as headquarters, has accepted a call to St. Mark's Church, Hood River.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The address of the Rev. Z. T. Vincent, Jr., is changed from Salmon, Idaho, to Weiser, Idaho.

After fifteen years' service in the domestic missionary districts of Spokane and Idaho, the Rev. Willard R. Roots has been appointed to St. Thomas, Cherry Valley, Mass., and Gence, Oxford, Mass. He should be addressed at the former (Cherry Valley, Mass.).

IDAHO CONVOCATION.

The sixth annual convocation of the Missionary District of Idaho was held at St. Michael's cathedral, Boise, Idaho, June 5th to 9th. It was opened with a celebration of the Holy Communion, the Bishop being the celebrant, and Archdeacon Stoy preaching the sermon.

The Bishop's address was noteworthy for its earnestness. He congratulated the clergy upon the splendid results of the past year, and outlined the work which he hoped to see accomplished during the coming year.

The convocation elected the following officers for the ensuing year: The Rev. D. H. Jones, secretary; A. L. Wood, assistant; D. D. Williams, treasurer, and G. H. Hacket, assistant.

The following officials were appointed by the Bishop: Council of Advice: Dean Smith, Canon Curtis, Archdeacon Stoy, Messrs. Hacket, Horrie and Davidson; Missionary Committee: Dean Smith, Rev. D. H. Jones, Messrs. R. M. Davidson and G. H. Hacket; Committee to represent Board of Missions in Idaho: Rev. Alward Chamberlaine, Rev. S. B. Booth, Rev. S. W. Creasey.

The committee on the state of the Church reported a steady growth and development all over the district. Many new points and new territory had been covered, with the hope of establishing some permanent work for the future. Special attention was called to the fact that all the parishes and missions, except five, had this year met their apportionment in full, and it was hoped that before the close of the fiscal year every one would have done so, thus giving Idaho an enviable distinction in this respect.

The report also expressed gratification at the increase in the number of zealous clergymen who have come to the district during the past year, and the increase in the number of candidates for holy orders.

A motion was introduced by Dean Smith of St. Michael's cathedral as follows: "Resolved, that legislation on change of name of the Church is inadvisable until the voting power of missionary jurisdictions and dioceses is proportionate to the number of their communicants." This resolution was adopted unanimously.

Deputies to the General Convocation were elected as follows: The Rev. H. G. Taylor, clerical; D. D. Williams, lay. Alternates: Dean E. P. Smith, clerical; Stanley A. Easton, lay.

A splendid missionary meeting was held in the cathedral Thursday evening, the speakers being the Rev. G. C. Hunting, secretary Eighth Missionary Department, who spoke on "The Base of Supplies"; the Rev. Mark Rifenbark, who spoke on "The Foreign Field," and the Rev. S. B. Booth, who spoke on "The Domestic Field."

On Friday evening addresses were delivered by Rev. Alward Chamberlaine on "Religious Education in the Sunday School," Canon Curtis on "St. Margaret's Hall," Rev. S. W. Creasey on "Our Indian School."

On Sunday, June 8th, the Rev. Arthur C. Saunders and the Rev. Mark Rifenbark were ordained to the priesthood in St. Michael's cathedral, the sermon being preached by the Rev. D. J. W. Sommerville.

ALWARD CHAMBERLAINE.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Bishop Sanford opened St. John's Guild Hall, Porterville, with special services on June 8. One candidate was confirmed.

A Junior Knights of King Arthur has been organized at the Church of Our Saviour, Hanford, the Rev. Ray O. Miller, Rector.

The Rev. William P. Williams, who came from Oskaloosa, Iowa, to take charge of St. Paul's Church, Modesto, was recently given a reception by the members of the congregation.

In response to China's request for prayers on the occasion of her opening Parliament, the Evangelical Churches of Stockton held a Union service. The Rev. W. T. Renison was requested to arrange the form of the service, which he adapted from the Prayer Book.

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

Bishop Spalding has put forth a pamphlet on "Joseph Smith as a Translator." It is a serious, scholarly discussion bearing upon and bringing proof against the authenticity of the Mormon sacred writings. As might have been expected, however, it has made seemingly little impression upon the Mormon people. One of them publishes the statement: "For my part, with Joseph Smith on one side and the scientists on the other, I will take Joseph Smith every time."

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The Pacific Pulpit

(An Address Delivered at the Convocation of San Jose by the Rev. D. Charles Gardner, Dean.)

Friendship does not, necessarily, mean similarity of age, sex, opinion or taste.

For instance, we may be blessed with friends older and much wiser than ourselves.

I know that youth is apt to regard the friendship of elders rather selfishly. I used to regard a friend who, now and again, saved me from bankruptcy by the timely gift of a five-pound note, as an ideal friend.

The five-pound notes have long ceased, but the thirty years of quiet, placid, personal devotion of an elderly friend has been to me a life-long inspiration.

Friendship with children is quite unequal, but it is one of the most charming experiences of human life.

Neither is friendship a matter of good or bad qualities.

Some of the most ardent and devoted friendships are utterly dissimilar in the moral quality of the two friends.

Brilliant, drunken Sidney Carton loved his friend, and died on the scaffold to save his life.

Greater love hath no man than this!

Religion has little to do with ordinary friendship.

I have very dear friends among men who either cordially dislike my theology, or who have little sympathy with religion. Sectarian differences need not mar friendship. When I was once dangerously ill my most devoted friend was a Unitarian, a Jewish Rabbi friend had prayers for my recovery in his synagogue, and a Roman Catholic friend offered a mass at his altar for my benefit!

Again, friendship does not imply agreement about politics, or courses of public action and men professionally opposed may be royal friends. If this fact were better recognized we should have less bitterness, and consequently a finer tone in political, professional, even clerical life.

I know that the negatives in friendship are easier to define than the positive, constructive forces.

Our social life is largely spent in sharing physical pleasures—the innocent, joyful, natural pleasures of eating and drinking, chatting and chaffing, dancing or playing. But this is nothing more than comradeship or companionship! At best it allows but superficial interchange of thought and sentiment.

Friendship goes deeper.

Friendship involves, first, a certain mental sympathy and mutual *confidence*.

Friendship thus considered is rare, because here we face the moral reserves, the spiritual barriers, raised by centuries of refinement and civilization. It is not easy to penetrate into the shrine of a human life.

You may know a man or woman for years without knowing the least about the hidden springs and motives of character.

The more one knows of the beauty of the human spirit, the more one learns of the sanctity and dignity of human life, the more one feels and respects the privacy of the soul.

But human friendship naturally grows and feeds on mutual confidence—the unveiling of the inner life. The perfect or ideal friendship is deepened by that unspoken sympathy which makes one trust and love and depend upon another. Sometimes such friendship is too sacred for words, and in Biography we find that the best part of friendship has spent itself not only in friendly offices of help, but in the sacramental office of prayer.

Which may seem impractical to some of you. Indeed, it is quite natural, for prayer heightens every human joy, elevates every human desire, and consecrates every human relationship.

There is a subtle spiritual power in such friendship.

You remember Dickens in "Dombey and Son" speaks of a friend "restraining him like an angel's hand from anything unworthy."

Generally speaking, friendship means mutual confidences, frank interchange of thought, sympathetic agreement.

And friendship means not only *confidence*, but *counsel*.

Here I find men against me. They think that friendship does not give one a license to interfere with the liberty of the subject.

Let me put a case. If you see a girl with whom you are friendly, wasting her time and strength, or misplacing her affections in an unworthy friendship or silly flirtation—what is your duty as a friend? I say to warn, to guide that girl!

If I see a friend risking his reputation and his future by some bad habit, what is my duty? I think it is to try at least to make him see his folly.

The essence of friendship is love.

That is what the word means.

If, when your friend is plainly at fault and in jeopardy, you hide your love by withholding healthy rebuke, your friendship is *morally* useless.

Faithful are the wounds of a friend.

Only exceptional circumstances may justify such personal intrusion. Normally, we must leave our friends to work out their own salvation—except they ask our advice. Then it is our duty to deal with them fearlessly, remembering the Golden Rule.

Wealth may win you many friends—but not necessarily friendship.

It was recently said of a fabulously rich man, "He has not a single friend."

Strange paradox. Sorrow makes friends.

Sweet are the uses of adversity—one such use is the quick sifting of friends from counterfeits.

A man in trouble quickly recognizes his true friends. The rest are busy!

"My friends are my fortune," says a man writing on "The Excitement of Friendship." Certainly life is a poor thing without friends. With friends, though poor, we may feel rich, for "they who love feel rich in everything."

Friendship is stimulating.

In the gracious presence of good friends we are at our best—our wits are sharpened, our tongues are loosened, our souls expand. We are exhilarated.

The loss of a friend brought down upon Alfred Tennyson's life a cloud which rested upon his soul for twelve years. Out of that long brooding over life and love, and friendship and Death sprang "In Memoriam"—an elegy fit for a prince, one of the grandest tributes to friendship in human literature. The poet struck an exalted note when he cried:

Forgive my grief for one removed
Thy creature whom I found so fair;
I trust he lives in Thee, and there
I find him worthier to be loved.

"To make oneself beloved," says an old French proverb, this is, after all, the best way to be useful. Too many of us think in youth that it is our business to be selfish and self-assertive. "To make oneself beloved" does not enter our plan of life.

Loveableness! What a charming human quality—and, alas! how rare.

I have seen many fine friendships among clergymen. What more natural? Bound together by professional interests, and the subtler unities of faith, and a common spiritual task, it is refreshing to have the friendship and confidence of one or two good clerical comrades.

What a fine friend was dear old Gallwey. His friendship shone in face and form and vitalized one through his hearty handshake, and robust and genial fellowship.

Blessed is the Shepherd who knows and loves the other Shepherds of the flock.

II.

The Hearth is another altar of friendship.

Our papers are full of the horrors of domestic infelicity. They do not record the thousand glories of domestic felicity and filial friendship.

Our magazines print erotic stories of passion. They fail to tell the tragic ending of the violation of domestic purity. We need today a little of the corrective realism of Greek tragedy:

"I see two lying dead upon a bier—
Slain suddenly, and in each others' arms."

Friendship between man and wife, tender, considerate, happy comradeship, is the perfection of marriage.

Many a married woman could tell you young women of such a friendship.

Many a noble man long past the ecstacy of courtship is able to say with the poet:

"My Bride,
My Wife, my Life, O we will walk this world
Yoked in all exercise of noble ends,
And so through those dark gates across the wild
That no man knows."

You say: That is poetry.

True. The prose of life is often just as beautiful. I have known workingmen love with a passionate devotion delicate, crippled wives.

There is exquisite courtesy in a good man's love. There is often between man and wife a fine camaraderie of which the vulgar world knows nothing.

A strong, vigorous man, the father of seven children, said to me not long ago: "I would not hurt my wife's feelings for the world." For him the best friendship on earth is that of his gentle, patient wife.

III.

Rare, and all the more beautiful for its rarity, is true friendship between parents and children. Passionate devotion, lavish kindness, willing slavery, all these are common. I speak of friendship. Wistful, tender, admiring is the friendship expressed by the mother who writes thus of her boy:

Fairies and shadows all have had their day,
The tender glamour of "good night" is past;
You shut the door—as men do—when you pray,
In grief or joy you turn your eyes away—
The world has got you, little Son, at last.

When you were yet a dream I wrapped you, dear,
In all the fearful wonderment of Spring,
But when you came I almost ceased to fear

Lest this great moulding, this my purpose here,
Should suffer from a moment's faltering.

And now my moulding's done, a ruder hand
Shall shape my dream to some designs unknown,
And I, a stranger in a sweet, strange land,
Shall watch the fair fields of your soul expand
And reap what fruits of all that I have sown?

Yet that which was remains; and though the world
Holds you today, my arms once held you fast,
And when at night time you are lying curled,
Child-wise in dreaming—when your heart's unfurled
To hear God's tender evening psalms at last—

Listen, my little Son, for I, too, sing.
Hush, love is over all and love's divine.
The world that parts us is a shadow thing
(Laugh at the world and it shall crown you King)
And you are mine still, Boy, and only mine.

IV.

In Religion there is still a deeper note of friendship.

The friendship of Jesus is the very genius of Christianity.

Christ had a wonderful capacity for friendship. His choice of friends was prudent. His devotion to them we know. And not only to the few who became disciples—but to others; Lazarus, Mary and Martha, Joseph of Arimathea and many unnamed, He became a friend.

The influence of Jesus upon the little band of disciples is one of the moral miracles of history. And their devotion to Him ended often in a martyr's death.

Friendship for Christ is the secret of the vitality of the Christian religion. All life's problems are solved for the believer by friendship with the Master.

You remember Richard Watson Gilder's lines:

Lord to whom except to Thee
Shall we go when ills betide?
Who, except Thyself, can be
Guardian, Keeper, Friend and Guide?

Who can cleanse the soul from sin,,
Hear the prayer and seal the vow?
Who can fill the void within,
Blessed Savious, who but Thou?

Therefore, evermore I'll give
Thanks and praise, my God, to Thee;
Evermore in Thee I live,
Evermore live Thou in me.

If Jesus Christ is a man—
And only a man— say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

If Jesus Christ is a god—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!

The tragedy of friendship is unfaithfulness. Even Peter, the most passionate of the friends of Jesus, failed him at the last, denied him with an oath.

One look from the eyes of Jesus, which had ever looked into his own with frankness and affection and Peter's heart melted. He went out and wept bitterly.

The world forgave Peter. It has never forgiven poor Judas.

Often we are tempted to deny our Friend the Christ.

It is hard, sometimes, to stand four square to every wind that blows.

It is hard to fearlessly fight for the right—to live pure, speak true and right the wrong.

To be true in action is one test of friendship. To be true at heart, to be true in thought and inward life. this is the supreme test.

I must carry your thoughts one step further. A well rounded philosophy of life embraces friendship with God.

Again, this may seem unreal. But human experience is my witness that this is a profound instinct of the soul.

Christ taught us to love God as our Father.

That we neglect the privilege which is ours, is no proof of its impracticability.

I know that many men and women have lost the consciousness of God, or the idea of God has become confused with *nature*, or the *force* or *energy* of the universe.

I can not imagine friendship with Fate or Force!

God is a Person, and our friendship with God is based upon reverence for the qualities of His nature, and trust in the evidences of His providence and love.

One function of the preacher and priest is to win men back to love and joy and peace in the shelter of the Father's house!

And so I conclude, my friends! Friendship is the spiritual salt which will help to keep our life fresh and sweet and sane and sound until the end!

Therefore, I pray:

Heaven grant each one of you the blessing of true and lasting human friendship.

Heaven grant you the friendship of the Master—the Saviour and Friend of all who love and serve His world.

Heaven grant you a deepening sense of the friendship of God—and the shining consciousness of the abiding presence of His spirit.

And when the fret and fever of life are over, God bind up for you the broken friendships, and restore you again to the companionship of friends who now await you in that "sweet and blessed country, the home of God's elect."

HELPS TO PASTORAL EFFICIENCY.

While pastoral responsibility may be transferred, pastoral influence can not be delegated—no one can be a pastor by proxy. Pastoral efficiency is, under the illumination of divine grace, a development of personal influence, in contact of man with man, for the extension of Christ's kingdom. Perhaps next to the influence of human personality is the power of the pen. So in pastoral experience personal power may sometimes be the more effectively directed through the agency of good books. The guarantee of efficacious employment, in leading men to mind their spiritual interests, is a mark of the value to missionary work of the following publications:

"*The Spirit of Missions*" (Church Missions House, New York City), to show the civilizing power in Christianity, to demonstrate the manliness of Christian character and to indicate the progress of evangelization.

"*Why I Am a Christian*," by Rev. Dr. W. Newton (Thomas Whittaker & Co., Bible House, New York), to stress the practice of Christianity as philosophically the fulfillment of the purposes of human life.

"*Cavalry Catechism*," by Mrs. M. C. Weston (E. P. Dutton & Co., New York), a beginning in Christian knowledge for a child, to stir up a man's primitive sense of devotion and to set him thinking Creedwise.

"*The Physician's Testimony for Christ*," by the late Sir Andrew Clark, M. D., etc. (Christian Evidence Society, 34 Craven street, Strand, London), to exemplify the illumination of the intellectual faculties through the quickening of the spiritual faculties in making a venture of Christian faith.

"*The Practice of the Presence of God*," by Brother Lawrence (Fleming H. Revell Co., New York), to illustrate the possibilities of spiritual development as well as the curative power of grace.

"*Prayers for Private Use*," by the late Bishop Oxenden (Longmans, Green & Co., New York), to direct spiritual endeavor and encourage habits of devotion.

"*Is Baptism Important?*" by Rev. H. H. Bogert (The Young Churchman Co., Milwaukee), to give Scriptural reasons for baptism being "generally necessary to salvation," and to show that Christianity is an institution.

"*Confirmation*," by Rev. A. W. Snyder (The Young Churchman Co., Milwaukee), to present confirmation as a principle of the Christian religion.

"*Baptism and Confirmation*," by the late Bishop Phillips Brooks (E. P. Dutton & Co., New York), to point the fact that man's spiritual interests are ordinarily best conserved within the kingdom peculiar to his spiritual nature, viz., the historic Church of Christ, and that Christianity is, after all, the Christ-like life to be lived.

"*The Charm of the Church*," by Rev. Dr. G. W. Shinn (Thomas Whittaker & Co., Bible House, New York), to help make manifest the satisfaction that results to man's social instincts from a sharing in the incorporate life of the church.

Of course, with copies of Scripture and of the Book of Common Prayer, the foregoing list of samples of literature, for distribution in specific cases, is offered as suggesting attractive and constructive lines of pastoral effort.

W. M. BOURS.

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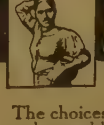
TEA BY PARCEL POST  AT WHOLESALE PRICES
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The Pacific Churchman
Published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department
Subscription Price—$1.00 a year, in advance
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Telephone: Kearny 1727
All matter intended for the Editor should be addressed: "The Pacific Churchman," 342 Howard St., San Francisco, Cal.
Business Communications should be addressed: 342 Howard St. San Francisco, Cal.
All Subscriptions continued unless ordered discontinued.
New Subscriptions are acknowledged by sending the paper.
When a change of address is desired, both the old and the new address must be given, including town, county and State.
Entered at the San Francisco Postoffice as second class matter.

Editorial

AN EXPLANATION.

The editor regrets that it was impossible for him to get out the last issue of The Pacific Churchman. He is more than sorry, also, that a number of articles of interest and importance which were sent in, and should properly have appeared in the June number, were excluded. An effort has been made to include some of these in this issue.

THE TRAINING SCHOOL FOR DEACONESSES.

The Training School for Deaconesses, St. Anne's House, is making an effort to purchase a lot preparatory to the erecting of a suitable building for the carrying on of a work which should be of interest to the entire Eighth Missionary Department. This is the only institution of its kind in the West. It is devoted to the work of training not only women who expect to be set apart as deaconesses, but others who may desire special instruction in Christian work. The need of consecrated women in the activities of the Church cannot be denied, and the training at St. Anne's House is designed to make women workers one hundred per cent efficient.

In another column will be found an account of the setting apart of a deaconess last month. At that time the matter of providing a proper home for the institution was broached. A beginning has been made through the sending out of a carefully prepared pamphlet giving a history of what has been accomplished and what it is aimed to do. If all will help, it will not be long before a School for Deaconesses equipped for the most successful carrying on of the work will be in place on its own ground.

VACATION

In one of the largest banks on the Pacific Coast it is made compulsory upon every employee that he take at least two weeks' vacation each year. He is allowed this much time off with pay, and he must take it. He may not let the opportunity pass by one year, so that the weeks will pile up and he can have a month the next. He is compelled to take his holidays every year. The reason is not far to seek. The directors of that bank have found that a man needs a certain amount of rest each year. His health and happiness demand that for a short period, at least, his mind should be centered upon other things than those which occupy his attention day after day at his desk. And so, whether he likes it or not, whether he seems to need it or not, whether he goes to the mountains or the seashore, or whether he stays at home, there are fourteen days each year that his employers do not want to see him.

Every man is entitled to a vacation. It matters not how long the period, providing that it be not absurdly short, but it is essential that it be a real vacation. It should be a time when cares of every sort are laid aside, when work of the kind we are accustomed to doing should be dropped, and a spell of complete rest enjoyed. Rest may not mean, to some, lolling all day in a hammock in a shady mountain nook. It may be that tramping about among the trails and walks of the Yosemite Valley would be just the sort of rest you need. Or, perhaps, it is the paying of a visit to your home town, many miles away, the renewing of old acquaintances, the going over of once familiar scenes that will appeal to you. Whatever way you decide to spend your holiday, try to forget your work while you are doing it.

All employers should see that their employes are given some time off each year. It should not be all work and no play. Many a well-to-do man boasts, "I have not taken a vacation in ten years—why should I give one to my clerks?" There is nothing there to boast about. Some one is suffering because of that selfifish attention to business. Maybe it is the little family that must go away without the husband and father, or cannot go away because he will not leave town to accompany them. Perhaps it is the man himself who one of these days will have a nervous breakdown on account of overwork, and spend many times the amount in time wasted and doctor's bills that a little annual holiday would have cost him. And because the business man does not want a vacation is no reason that he should deprive those who work for him of theirs. Let us make the summer season a period of generosity. Let us all have vacations.

PREACHING CHRIST.

"It seems good to hear some one talk about Jesus Christ, and as if he were personally acquainted with Him." This statement made to one of our clergy in the Hawaiian Islands by a member of another Communion calls vividly to our attention the necessity for preaching the Gospel of Jesus Christ from our pulpits. Men like to hear the Gospel. They expect to hear it. They are helped and cheered and heartened by a lesson straight from the shoulder on some of the fundamental facts of Christianity. Sermons of this sort appeal to them. The message sinks deep in their hearts. They go away with a greater realization of their own shortcomings, and with an earnest determination to try for better things.

MISSIONS.

The opposition to Foreign Missions among intelligent Church people is happily dying out, and it is rare now-a-days to hear arguments on the subject of the usefulness of the missionary. The cause lies in the great triumphs achieved by our missionaries in all parts of the world. It matters not to what section of the earth we turn, we find a new state of affairs existing since the missionary got in his work. To the world at large, however, there could have been no more complete answer to the question, "Do Missions pay?" than the recent official appeal from the Chinese government for the setting aside of a day for prayer that China might be guided to a wise solution of the growing influence of Christianity, not only in China, but in Japan and Korea. Men of prominence in these lands have been educated in Christian schools, and if not Christians themselves, have a profound respect for the teachings of the Church. The Church's influence is felt more and more as time goes on, and it behooves those at home in every way to strengthen the hands of the missionaries, so that they can continue manfully to "fight the good fight."

THE APPORTIONMENT.

Figures are always uninteresting unless they show a safe balance on the right side of the ledger, so we do

not publish the exact condition of the apportionment for the Eighth Missionary Department. It must be said, however, that the showing is not a good one. Many Churches wait until the last moment before making any determined effort to raise the amount due. Others neglect to send in what they may have on hand, preferring to wait and see whether or not the whole will be raised. The Board of Missions, however, is emphasizing the necessity of forwarding the money as fast as it is received in order that its obligations may be met, and there seems no good reason why this should not be done. A little care, a little more effort, and a little consecrated business acumen here and there would help.

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The Diocese of California

The Bishop visits Calvary Parish, Santa Cruz, on St. Peter's Day, the anniversary of the laying of the cornerstone of the Church.

The Rev. Irving Spencer, of Sonoma, Cal., in the Diocese of Sacramento, has accepted a call to become Rector of St. John's Church, Oakland.

Dean Gresham was taken ill early in the month, but is up and around again. A rather severe attack of malaria or something akin thereto was responsible for his disability.

The Rev. Eugene H. Benson, Rector of St. John's Church, San Francisco, is enjoying a vacation spent in the East. The Rev. Harry Perks is taking his work for the Summer.

St. Mark's Parish, Berkeley, has under way the starting of a Sunday School at Northbrae. It is hoped to draw an attendance from Cragmont, Kensington, Thousand Oaks and other residence districts.

St. Peter's Day witnessed the laying of the cornerstone of a parish house for St. Peter's Church, Rockridge, Oakland, the Rev. Edgar F. Gee, Rector. The building will, when completed, be used for a Church for the present, and is to cost about $5000.

The Rev. E. A. Osborn of Chico, California, has been compelled by ill health to decline his election to the rectorship of St. John's Church, Oakland; and the Rev. Irving Spencer of Sonoma has been called to St. Louis.

The Rev. Edward Morgan, rector of St. Luke's Church, San Francisco, is taking a three months' vacation, during which he is visiting his childhood's home in Ireland. The Rev. Webster L. Clark of Benicia is officiating in St. Luke's for the summer.

The congregation and Sunday School of the Cathedral Mission of the Good Samaritan, San Francisco, enjoyed a picnic at Moss Beach on June 7. More than four hundred persons attended, and the day was happily spent in tramping, swimming and playing games.

The Rev. Halsey Werlein, rector of Trinity Church, San Jose, leaves July 1 for a vacation trip through the East. He will be away two months, during which time the work of the parish will be in charge of the Rev. Fletcher Cook, who has resigned the rectorship of St. John's Church, Marysville.

The Rev. J. P. Turner, vicar of the Good Samaitan Mission, San Francisco, has been preaching in different Churches throughout the diocese for the past two months. He is endeavoring to interest the parishes in the institutional work which the Mission is so successfully carrying on.

Christ Church Guild of Sausalito, at its last meeting, June 3, pledged itself to donate two dollars and a half yearly towards the support of St. Anne's Training School for Deaconesses. 2316 Fulton Street, Berkeley. This is the first Guild in the State to contribute to this worthy cause.

The Bishop, assisted by the Rev. Edward L. Parsons, Rector, and other clergy of St. Mark's Church, Berkeley, held funeral services for Mrs. Belle Garber Palache, a pioneer Church worker of the diocese, who passed to her final rest on June 6. Mrs. Palache was a member of St. Mark's Parish and was beloved by a large circle of friends.

The Right Rev. H. B. Restarick, Bishop of Honolulu, arrived in San Franciso during the month, and will spend some time in California preparatory to a trip East. He will not return to his jurisdiction until after the General Convention. The Bishop is accompanied by Mr. Carter, the organist of St. Andrew's Cathedral, Honolulu.

At the Los Gatos celebration of Flag Day, Saturday, June 14, the Rev. Frederick W. Clampett, D.D., Rector of Trinity Church, San Francisco, delivered the oration and the Rev. R. Marshall Harrison, D.D., Rector of St. Luke's Church, Los Gatos, was Chairman of the day, and made the address of welcome.

The Rev. R. Marshall Harrison, D.D., Rector of St. Luke's, Los Gatos, Cal., preached the sermon before the local post of the G. A. R. on Memorial Sunday, and the baccalaureate sermon before the graduates of the High School on the Fourth Sunday after Trinity. St. Luke's Church and Sunday School sent $88.10 for the flood sufferers.

The World's Congress of Young People's Societies met June 6 at the California Club, San Francisco. After dinner a short service was held at St. Luke's Church. The Rev. Webster L. Clark officiated. Bishop Nichols delivered an address, saying the object of the organization was "The promotion of denominational, interdenominational and international meetings and congresses of young people's societies of all evangelical denominations during the Panama-Pacific Exposition."

The Rev. William Edward Hayes affectionately remembered in this diocese and, until two years ago, Rector of All Saints' Church, San Francisco, has resigned his position on the staff of St. Stephen's Church, Boston. What new work Mr. Hayes has taken up was not mentioned in the brief word received by the editor, but the Vicar of St. Stephen's expresses regret at his departure and the boys of the Knights of King Arthur are heartbroken.

The Rev. Mr. Sanford has just moved into a new parsonage at Monterey, built through the untiring energy of that veteran missionary of the diocese, the Rev. James McGowan. This is Mr. McGowan's crowning achievement, and it marks the raising of funds for the seventh Church building in California during his many years of service. Mr. McGowan is

getting close to the four-score mark, and as a witness to his work there stand Church buildings as follows: St. James, Monterey; St. Luke's, Jolon; St. Paul's, Salinas; Christ Church, Fresno Flats; St. Thomas, Raymond; St. Mark's, Kings City, and St James, San Miguel.

Among the Easter gifts to St. Luke's Church, Los Gatos, Cal., the Rev. R. Marshall Harrison, D. D., Rector, were a beautiful processional cross, from a member of the Sunday School, new Prayer Books and Hymnals, and substantial cash subscriptions from Philadelphia friends of the Rector and Mrs. Harrison, which they divided between three of the parish funds.

The death of Mrs. Clark of St. Paul's Church, Oakland, has removed from the Bishop's committee of the Oakland mission one of its most active and interested workers, and has taken from our earthly midst a most faithful and kind friend of the mission. We thank God for her beautiful life of sympathetic service and pray Him to grant to her His everlasting rest in Paradise.

Over in Marin County the Rev. George Maxwell, Rector of Christ Church, Sausalito, is conducting a Summer camp for boys. About fifty lads are under his care and the clearing in the woods has been named "The Cathedral." Here is the "dodger" sent out in advance:

List of Articles Needed.

Strong shoes, stockings,
Underwear, pillow case, night cap,
Night clothes and sweater, safety pins,
Towel, toothbrush, extra shirt,
Handkerchiefs,
Hat or cap, tennis shoes, bathing suit,
Strong cord, nails, hatchet or hammer,
Cot with folding legs, mattress,
Double blanket—woolen, or much covering,
Soap, comb and brush, mirror,
Two metal plates, cup and saucer, bowl,
Knife and fork, two spoons, napkin,
Pocket knife, five sacks, burlap,
Candle lantern or oil lantern,
Fishing tackle.

Old clothes best for camp.
No smoking allowed.
Strict obedience required.

Camp expenses must be paid in advance.

On May 15th the Rev. Edgar F. Gee terminated a rectorate of nine years and a half at St. John's, Oakland, Cal. Since February, 1912, he has resided within the limits of St. Peters, Rockridge, a mission of St. John's in the rapidly growing section of Oakland, adjoining Berkeley. Within a few weeks this mission has become a self-sustaining parish. During the past twelve months the Rev. Edward Everett has served as Vicar of St. John's, but with the termination of the present rectorship and the election of a new rector Father Everett leaves for the East. A purse of gold from the parish and other individual gifts were presented to the retiring Vicar. The Rev. E. A. Osborn, who accepted the election as Rector of St. John's, owing to ill health has felt compelled to withdraw his acceptance. The Rev. Irving Spencer, formerly of St. John's Church, Clybourn avenue, Chicago, and now of Sonoma, Cal., will supply for the month of June.

A wide circle of friends has been interested in the marriage of the Rev. Hamilton Lee and Miss Kate L. Safford, which took place very quietly at the pro-Cathedral in San Francisco on Monday, May 19th, the Bishop officiating. Mr. Lee, who is Rector of Trinity Church, Haywards, is senior in point of service of any clergyman now in active work in the diocese of California. He has been for many years foremost in its missionary work, giving his life in unstinted devotion. Recently he has been actively interested in the development of the plans of the Tennant Memorial Home in Pacific Grove as a home for retired clergy. He holds a unique place in the affections and interests of the whole diocese and no clergyman has a larger number of friends and well-wishers. Miss Safford is also very widely known among Church workers, having been for many years active in the work of St. Mark's Parish, Berkeley, where she served efficiently at one time as the President of St. Mark's Guild. Her character and attractiveness have made for her innumerable friends. Her loss will be felt greatly in Berkeley, but her friends there are rejoicing that her strength and ability are added to the work of the Church in Haywards and its vicinity.

ASCENSION AND WHITSUNDAY AT THE CHINESE MISSIONS.

In the account of the work at True Sunshine Mission, Oakland, which appeared in a recent number of the Pacific Churchman, the hope was expressed that before Whitsunday there would be six men baptized and the same number confirmed. The realization far exceeded the anticipation, for on the evening of Friday after Ascension Day, in St. John's Church, Oakland, the Archdeacon baptized eight young men and presented ten young men to the Bishop for confirmation. Many friends of the mission, Chinese as well as Americans, came from both sides of the Bay to witness this memorable service. It was an inspiring sight to see these young men, fine, clean, strong, taking upon themselves the vows of allegiance to Christ's Kingdom and then kneeling to receive strength to fulfill those vows in the sacramental rite of confirmation. The Bishop made a striking address to the candidates, in which he dwelt upon the significance of recent events in China's history, notably the recognition of the Republic by the United States and the almost immediate recognition by China of the Kingdom of Jesus Christ, expressed in the petition of the Chinese Government for the prayers of Christendom. The Bishop and all the friends of the mission were greatly rejoiced at the encouraging results of the Church's mission to the Chinese in our midst.

On the following Sunday the newly confirmed men made their first communion in the Church of the Advent, East Oakland. On the great Festival of Pentecost the entire membership of the Oakland Mission were present at the early Eucharist at St. John's and all the eleven communicants received their Whitsun communion.

On the same festival, in the San Francisco mission, there was a notable service of baptism, churching and holy communion at half-past ten. At this service the second child of our one woman communicant was baptized, the mother was churched, and all the communicants of the mission made their Whitsun communion. The Holy Eucharist was celebrated by the Rev. W. M. Bours, who also preached. The Rev. Mr. Ng read the epistle and interpreted the sermon. A large number of friends, American and Chinese, were present at this impressive service.

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ORDINATION.

On the Feast of St. Barnabas at Grace Pro-Cathedral, Bishop Nichols ordained to the Diaconate, Bayard Hale Jones and Paul H. Murakami, graduates of the Church Divinity School of the Pacific. At the same service the Bishop advanced to the priesthood the Revs. W. H. Hermitage, A. W. W. Darwall and Daniel G. C. Ng. The candidates were presented by the Rev. Professor J. O. Lincoln and the sermon was preached by the Rev. W. H. Cambridge, rector of St. Matthew's Church, San Mateo. Mr. Cambridge's sermon was interesting and impressive, and we regret that we were not furnished with a copy of it.

The newly ordained clergy have been assigned as follows: Mr. Jones goes to All Saints' Church, Elmhurst, and Mr. Murakami to the San Francisco Japanese Mission. The Rev. Messrs. Hermitage, Darwall and Ng continue at the Pro-Cathedral, the Church of Our Saviour, Santa Clara, and the missions to the Chinese, respectively.

Following the ordination service, a reception was tendered to the newly ordained clergy at the Divinity School.

A LETTER TO THE EDITOR.

Editor of THE PACIFIC CHURCHMAN:

In view of the proposals which are being advocated in regard to changing the name of the Church there is a side to the question which has not received attention. No one, I think, wishes a change to be made which would not be approved by at least a majority of the communicants of the Church, and yet with our present system of representation that might easily be done.

Referring to the vote by orders in the last General Convention on the proposal to change the title page of the Prayer Book, the following table will show the situation:

		No. of Dioceses.	Per cent of Dioceses.	No. of Communicants (1912).	Per cent of Communicants.
Clerical,	affirmative	42	63	458,252	49
"	negative	15	22	350,175	38
"	divided	10	15	117,546	13
		67		925,973	
Lay,	affirmative	31	46	352,606	38
"	negative	24	36	448,044	48
"	divided	8	12	106,667	11
"	not voting	4	6	18,656	3
		67		925,973	

It is unnecessary to point out the meaning of the table. When the votes of 63% of the dioceses of the Church can represent only 49% of the communicants; or when the votes of New York, Pennsylvania and Massachusetts, with 196,689 communicants, can be offset by the votes of Marquette, Michigan City and Duluth with 8,344 communicants, the mind of the Church is not likely to be expressed adequately by the General Convention.

In addition to that there are 44,478 communicants in 23 Missionary Districts which had no vote at all on this important question. It is true that an amendment giving the Missionary Districts a quarter of a vote has received the preliminary endorsement of the convention, but that is only at the ratio of one vote for every 7,735 communicants, and there are 36 dioceses in the Church which have a vote for a less number than that. Giving the Missionary Districts a part vote is a step in the right direction, and the next should be to provide proportional representation for the House of Deputies. Then it would be possible to have the will of the Church expressed on this and other matters.

Very truly yours,

PAUL JONES.

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Vice-President, Mrs. J. O. Lincoln, 1051 Taylor St., San Francisco.

Secretary, Mrs. A. M. Lawver.

Acting Secretary, Miss M. A. Hawley, 528 27th St., Oakland.

Treasurer, Mrs. A. C. Kains, 828 Francisco St., San Francisco.

Treasurer United Offering, Miss L. J. Gibbs, 3565 Washington St., San Francisco.

Secretary Babies' Branch, Mrs. A. E. Redington, San Mateo, Calif.

Correspondent Church Periodical Club, Mrs. Gaillard Stoney, 3294 Jackson St., San Francisco.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The monthly meeting will be omitted in July.

Whitsunday is the time for contributions from Junior Branches and Sunday Schools to the Font Fund. Nine Sunday Schools have sent contributions, but many others and many Junior Branches have not responded. In the absence of Miss Best, money may be sent to Miss M. A. Hawley, 528 27th St., Oakland.

The Marin County Quarterly Meeting.

The Branches of Marin County met at Corte Madero on Thursday, May 22. After the opening service, to fulfill our President's desire that we give our meetings a more devotional tone, Mr. Carroll spoke most eloquently and stirringly on earnest, vital prayer, and before proceeding to business, we gave a few moments to silent prayer. The reports showed an increase of work for Alaska. The speakers were Miss May Jackson, a Baptist missionary, home on furlough, and our own well-beloved Deaconess Drant. Their faith and earnestness gave to us who heard, a strong sense of the abiding presence of the Holy Spirit in them, and shed abroad among us as they spoke and we prayed.

The offering ($22.70) was given for the Fay Chose Kellogg Oriental bed at St. Luke's Hospital.

After the meeting we were hospitably entertained by the ladies of the Church.

The Woman's Auxiliary of Trinity Parish of San Jose is doing splendid work under the able and enthusiastic leadership of Mr. A. S. Bacon, the new president. Meetings are held twice a month, and are well attended and full of interest. The following letter referring to the Alaska box was received and read at the last meeting:

"To Mrs. Mitchell, Corresponding Secretary of Woman's Guild of Trinity Parish:

"The Woman's Auxiliary wishes to thank you and the members of Trinity Church Branch of the Woman's Auxiliary for the splendid box you prepared for the missions in Alaska. The contents were so attractive that the packing committee gave your articles the center table at the exhibit of the Alaska supplies, held at the Diocesan House. The committee greatly appreciated the fact that you so kindly tagged all of your articles. The many Japanese stoves were all sent to the hospital at Fairbanks.

"Again thanking you, I remain,

"Yours very truly,

"FLORA MAY WALKER.

"Secy. Alaska Packing Committee."

The following program for the year is being successfully carried out, and the different lectures it is hoped will be far-reaching in their educational results along missionary lines:

Tuesday, June 17—"The Diocesan Missions," The Ven. John A. Emery, Archdeacon of California.

Tuesday, September 16—"Indian Mission Work of California," Mr. C. E. Kelsey.

Tuesday, October 21—"Child Life and the Church's Opportunity," Mr. J. C. Astredo.

Tuesday, November 18—"The Needs and Problems of True Sunshine Mission," Deaconess Drant.

Tuesday, December 16—"California Missions," The Rev. Arthur Mitchell.

Tuesday, January 20—"The Mountain People of the South," The Rev. Halsey Weirlein, Jr.

At the Spring meeting of the San Jose Convocation held in Trinity Parish April 8 and 9, the afternoon of the 9th was entirely given over to the Woman's Auxiliary. There were representatives from all of the branches of the Auxiliary in the convocation and a varied program was presented. The exercises were most helpful spiritually and enlightening as to the missionary work being carried on in the convocation. After the opening prayer by the Rev. Halsey Werlein, Jr., rector of the parish, Mrs. A. S. Bacon, president of the local branch, welcomed the delegates and introduced Mrs. John W. Mitchell of Palo Alto, vice-president of the House of Churchwomen, who gave a fine talk on the origin of the Auxiliary, the history of its development, and a little of its accomplishment. Dean Gardner told of the establishment of missions in the convocation, pointing out on a fine map of the district the exact location of each, showing the large area covered by workers, and giving a little idea of the many difficulties to be overcome. He related in his own inimitable way many of his own interesting and amusing experiences while still a divinity student, when engaged in mission work. The

Rev. David Evans spoke of the wonderful success of a newly established mission at Los Altos, and Mr. Werlein in reporting of St. Thomas' Mission at Sunnyvale said that the splendid results today were the outcome of Mr. C. T. Urmy's effort, zeal and splendid churchmanship, Mr. Urmy being the founder and leader of that mission during the past year. The very enjoyable afternoon was closed with the singing of carols and hymns by the eighteen vested choir boys of Trinity Church, led by Mr. C. T. Urmy, choirmaster.

General Church News

The Rev. Charles Fiske, D.D., has declined the bishop coadjutorship of Dallas.

The Rt. Rev. C. H. Brent of the Philippines arrived in New York on June 1, in the steerage, otherwise known as the third cabin, of the Cunarder Caronia, his 1,441 shipmates being chiefly British and Scandinavian workmen. On landing, he told the reporters that it was his desire to fraternize with the multitude, which he said was the stuff that the States were made of—the ancestors of the Americans to be. He said he had not gone among the home-seekers because he wanted to investigate steerage conditions, but wanted to be among workingmen.

The Rev. E. J. N. Holmes, a minister of the Methodist Episcopal Church in charge of the Myrtle Street Church, Scranton, Pa., and the Rev. D. N. Neikirk, a German Reformed minister of Allentown, have been accepted as postulants by Bishop Talbot of Bethlehem.

The Rev. E. B. Mounsey, formerly a pastor of the Congregational Church, after serving as a lay missionary among the Sioux for over a year, has been admitted by the Bishop of South Dakota as a candidate for holy orders and is preparing at Seabury Divinity School.

A Bishop's Chair, with a suitable bronze tablet in the back panel and a kneeling desk have been placed in St. John's Church, Ketchikan, in sacred memory of the late Deaconess Louisa Smart. On Sunday, April 20, Bishop Rowe blessed the chair and spoke most appreciatively of the life and work of Miss Smart. She was truly "Christ's faithful soldier and servant unto her life's end."

Bishop Garrett of Dallas has sent out the following letter: "Brethren of the Clergy and Laity: You have, in accordance with my request, elected, first, one, and then another, to be coadjutor of this diocese. Both of the gentlemen elected have declined. This repeated refusal has convinced me that the time for a coadjutor has not yet arrived. I therefore hereby withdraw my request for a coadjutor, and will do the work myself, God being my helper. The special council appointed to be held in September, for the sole purpose of electing a coadjutor, will not convene. Please accept my grateful thanks for your loyal desire to meet my request.

"'Lead, kindly Light, amid the encircling gloom,
Lead Thou me on.'"

The Directors of the Clergymen's Retiring Fund Society at their semi-annual meeting, May 9th, in the Church Missions House, were much gratified at the exceptionally favorable showing of the report of the Financial Secretary, Rev. Dr. Henry Anstice. The current receipts during the six months had amounted to $21,241.24. To the permanent fund $20,000 had been added, with the certainty of $40,000 more from the Cummings legacy before the close of the fiscal year, which will raise the invested capital to $381,528. Annuities had been paid totaling $19,951.70. Twenty-six new members had been added to the list. The Rev. Dr. Henry Lubeck was elected a Director in place of the Rev. Dr. William G. Farrington, recently deceased.

Bishop Gray has sent to the Presiding Bishop his resignation as Missionary Bishop of Southern Florida, to be presented to the House of Bishops in October next.

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Literature of the Day

The Proposal to Change the Name of the Protestant Episcopal Considered in the Light of True Catholic Principles. Rev. R. H. McKim, D.D. Dutton & Co., New York. $1.25 net.

Rather a lumbering title for a book, but in reality it is a pamphlet outgrown the limitations of its species, disguised in a "format" that does not veil its real nature. A pamphlet s controversial and as a rule a Transient, only tarrying for a night or so. Dr. McKim is distinctly controversial, and one can only hope that in this case he is ephemeral, also. His aim is to provide an arsenal from which contestants in the coming General Convention may draw weapons for pulverizing the advocates of any change. One may sympathize with his aim while utterly disagreeing with his methods. If the convention goes into the questions he raises, its sessions will rival the Council of Trent in length, and even excel it in weariness. If out of "what's in a name?" is to be evolved a discussion covering every definition of Protestantism and Catholicism in the hope of reaching a resultant common denominator, the convention may as well arrange to sit in perpetuity.

The word "Protestant" is obviously the root of all the worry. "Episcopal" is also objected to, but is mostly treated as a minor term. But it is remarkable that the word Protestant was not regarded as so intensely objectionable until the rise of what is known now as Ritualistic party, early in the sixties of the last century. The first Tractarians aimed at the revival of Primitive Doctrine, but the ritualistic stage of the movement postulated the interpretation of doctrine by ritual. Then, as in the first stage of the younger men, as Newman said, "Took the reins out of the hands of the leaders," so, in the latter years of that decade, history repeated itself, and the more impetuous devised a new interpretation of the terms Catholic and Protestant. Catholic they limited strictly to all who symbolized with them. Protestant became a term of reproach for all who could not or would not rise to their standard, and for the first time was applied to Anglicans in that sense. This was confusing as well as gratuitously impertinent. For the stolid English have hardly even now learned the acute differentiation between Catholic and Roman Catholic. But the Anglican Church has been virtually Protestant—in its practice, at all events—since the Northumbrian Witan sent Wilfrid to Gaol for lording it over them with Papal authority. The Welsh Church protested against the tactless Augustine's efforts in the same direction. And so one might go till the Reformation gathered up and gave expression to long-gathering protests against false teachings and unauthorized accretions on the Deposit of Faith. Profestantism, we take it, can be justified without the gathering of doctrinal or historical Catenas. The term Protestant is not opposed to Catholic; both are absolutely essential to the synthesis we know as the Protestant Episcopal Church. Every substitute title hitherto proposed is either inadequate, over-assumptive, or simply futile. Until some happy inspiration formulates a new title that will appeal to the whole body of the Church in the United States as infinitely more fitting than the present, one ventures to think, always with becoming deference and bated breath, that debates on the alteration of the present name of the Church are as likely to be fruitful of good results as the weaving of carpets out of butterflies' wings. Nor can it be said that Mr. McKim's book is likely to hasten a conclusion or to create a particularly tranquil atmosphere for discussion.

An Outline History of China. Part I, From the Earliest Times to the Manchu Conquest A. D. 1644. H. H. Gowen, D.D., F.R.G.S. Boston, Sherman French & Co.

The author is lecturer on Oriental History at the University of Washington, and is otherwise well known as the author of some very able books. The present writer is utterly lamentably ignorant of Chinese history, and therefore can not presume for one moment to criticise the historical value of the book. But as a text book one would imagine that it is very valuable and useful, judging from the reputation of the author and the position he holds in the University of Washington.

A History of the Parish of the Incarnation, New York City.

We have to acknowledge this volume with the compliments of the Senior Warden, Mr. F. L. Stonton, who is also the publisher of it. It is a large, well illustrated book, and is an interesting record of the founding and development of a large city parish in New York. We are much obliged for the kindly thought that sent the volume, but from the nature of the case it is not a fair subject of criticism.

The First Principles of the Church. Charles A. Barry, M.A. Longmans, Green & Co. $1.25 net.

A very elaborate theological treatise, much too academic in its minute reasonings for the general reader, i. e., for those whose minds have not been trained to appreciate the refined distinctions of scientific theology. Page 31, the author states that the "Greatest danger of the Church is over definition, the making of unessentials as if 'de fide.'" There is, however, another danger of "over definition," and a much more common one, the liability to confuse accepted truths by a meticulous sifting of them till the substance threatens to vanish under the drastic process. And that is one of the faults of this book, able and learned as it is. A paragraph about Baptism, page 12, is an illustration of what we mean—it seems hard to disentangle what is laid down about that Sacrament from what just precedes it and from the opening chapter on "Justification and Sanctification." So also with the chapter on "The Sacrament of the Body and the Blood," we are afraid that its extreme elaboration would rather tend to create obstacles to the acceptance of the truth than to clear off existing mistiness of thought and belief. The author is an English Vicar, and it is plain enough that he has given any amount of care and anxious thought to this book. Thought generates thought, and there are many to whom this book will be more than acceptable.

Moral Training in the School and Home. A Manual for Teachers and Parents. E. H. Sneath and Dean Hodges. MacMillans. 80c net.

The aim of this handbook is to furnish teachers with a manual for moral training in elementary schools. It is the outgrowth of the authors' experience in preparing a graded system of moral instruction by means of fairy tale, myth, fable, legend, parable, allegory, hero and heroine tales,(biographical sketch and historical event in the form of a series of literary and ethical readers. (The Golden Rule Series, MacMillans.) This is from the preface and is a precise statement of content. One author is a Yale professor; the competency of Dead Hodges needs no endorsement from anybody. But beyond the use of the book defined by the authors, it may be used to the last advantage by parents. It might wake some of them up to a consciousness of dormant responsibilities, and to others already awake it offers welcome advice and guidance, especially in the selection of books; admirable lists are given, and many a mother, we are sure, would be grateful for such extremely judicious guidance.

V. V.'s Eyes. H. S. Harrison, author of "Queed." Houghton Mifflin Co.

A very remarkable title even in these days of starlting labels, and it is truly indicative of a very unusual book, leagues away from the pitiful trash that finds so ready a market and has already secured its own condemnation under the phrase of "Best Sellers," now become a note of warning to readers who care for good workmanship and ethical standards. The present writer began "Queed," rather dubiously, not knowing anything either of work or author, but that feeling soon vanished in the interest it called up. The eyes of "V. V." are not the eyes of a woman, beautiful or otherwise. They are set in the head of a Doctor Vivian—worker in slums, settlement physician—altruistic to the remarkable extent of giving away his own clothes to the distinctly undeserving, and otherwise conducting his life on quite abnormal lines. We can not go into details of the plot of the story, but in these days it is not superfluous to remark that there is one, and a very cleverly built up one, at that. There is a society girl, daughter of a wealthy manufacturer, careless of his methods and regardless of the labor conditions under his control. Under the Doctor's eyes she wakens and come to her better self, and the process is worked out with great power. But the other characters are full of interest, also, for one and all are vividly alive, anything but the woodeny automata one is used to moving as if jerked hither and thither by concealed strings. The author has a leisurely way of telling his story, and at first one is impatient rather of his cool deliberation. But he does not tire one as the much-vaunted Mr. De Morgan certainly does, and the end is reached with thanksgiving for the chance that brought it within our ken, and the real pleasure it has given.

The Fundamental Christian Faith. Chas. A. Briggs, D.D. Scribner's Sons. $1.50 net.

Professor Briggs has for many years been teaching "Symbolics" in the Union Theological Seminary, and has put the substance of it into this volume, of which the sub-title is "The Origin, History and Interpretation of the Apostles and Nicene Creeds." Needless to say, it is profoundly learned and bears witness on every page to being the work of a man who knows to the very end that whereof he speaks. For he moves amongst the intricacies and subtle refinements of the theology of the centuries with the practiced ease of one who has examined the foundations of the Faith with great thoroughness and made himself familiar with about every attack that has been made upon it, as also with all that has been said and done in defense of it. There is no indulging in the ques-

tionable luxury of subtle definitions which almost invariably inject fog into the atmosphere instead of clearing it. The book is the outcome both of long research and of patient thought. And whoever would assimilate its content must inevitably be prepared for hard labor and toil of thought. There is no crabbed style, overladen, tortuous, wearying, as is the case with so many works of this character. Nor are there any of those side issues many theological writers delight to make incursions into, almost always failing to find the way back and invariably muddling the main issue. The author has that supreme gift, the art of putting things, even the driest things, with clear force, even with vivacity. So labor is made as light as is consistent with honest study, and the gain will be great for those who digest the content of the book. Possibly (if one may venture on such heresy in regard to a book so dear to Bishops and examining Chaplains) as great as reading through the verbiage and redundances of Pearson on the Creed.

The Church and the Changing Order. Brander Matthews.

The Building of the Church. E. Jefferson. MacMillans. 50c each.

These are further installments of the truly wonderful Standard Library recently started by these publishers, whose name alone is a guarantee of "books that are worth while," and to whom all who care for what is best in literature owe an unsolvable debt. Both books are full of incisive, stimulating warnings and teachings, for the authors "deal faithfully" with both clergy and people, quite in the old sense of that pregnant phrase. The reading will not be always pleasant for either, but these are not the days for setting forth a gospel of slumberous content. Both will be read, if not with unmixed delight, yet with a sense of gain and wholesome goading by everyone who is anxious that the Churches should strain onwards to the goal of their calling, and is willing to make righteous use of every help on the way thither. And one cannot help speculating on what it is that makes the production of such books possible at a price that seldom means good type and decent binding, to say nothing of authors of standing.

Miss Elizabeth S. Wade.

Miss Elizabeth Stone Wade, daughter of the late Major William Wade and sister of the late William Wade, died yesterday. She was born in Washington, D. C., 73 years ago and for a number of years lived in California. For more than 10 years she had lived in Oakmont, where she died. She was active in church work and formerly was president of the Women's Auxiliary of St. Thomas Memorial Church, of Oakmont. She also was active in the Mission study class and was vice-president of the Woman's Auxiliary of the Diocese of Pittsburg.

WADE—On Friday, May 30, 1913, at 1:15 p. m., Elizabeth Stone Wade, of Hulton road and Tenth street, Oakmont.
Funeral services at St. Thomas Memorial Church, Oakmont, Sunday afternoon at 4 o'clock. Interment private. Please omit flowers.

Mrs. H. B. Restarick, wife of Bishop Restarick of Honolulu, with her daughter, Miss Margaret Restarick, arrived in San Francisco from Hawaii on June 2. Miss Restarick is to be married in November to Reynold B. McGraw of Honolulu, and she and her mother are going to Europe on a pleasure trip and to purchase a trousseau.

One of the largest classes in the long history of the General Theological Seminary was graduated on Thursday morning, May 27. Its forty members came from dioceses in all sections of the United States, a few from Canada, and one from Porto Rico. Seventeen of the reverend alumni received the degree of Bachelor of Divinity. This number included the Rev. Walter Ovid Kinsolving, who was ordained priest the same morning in the chapel of the Holy Trinity, Paris, by his father, the Bishop of Texas.

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Educational Advantages on the Pacific Coast

It is easy to become enthusiastic about many things in California. The State has a great deal to be proud of, and her friends are always saying what is nice and agreeable about her. In consequence, her reputation the country over is such that every year increasing crowds come to visit, and remain to live and invest.

One of the most important features about any city or state is her educational features. While the citizens see that the public school system is all that it should be, many persons are continually asking about the private boarding schools, where so much more than mere learning is obtained. In this regard California takes first rank. Here may be found some of the best institutions in the country, noted for their thoroughness, and for the training which is a part of the curriculum.

In California and in Oregon and Washington, too, are military academies for boys and boarding schools for girls, where the standard is high, and the children are taught to become independent, cultured and refined men and women. Boys are made manly and strong, and are drilled and trained so that their bodies are developed in the same ratio as their minds. The girls are reared in an atmosphere of refinement, are given opportunities to pursue studies especially fitted for them, and are guarded with the same care that would be bestowed by parents were they themselves to undertake the work.

It is thus made possible for parents to send their children to California to be educated, knowing, not only that they are being properly looked after, but also that they are living in the finest climate in the world, where there are no extremes of heat and cold, and where they are less liable to sickness than anywhere else in the country. California has good reason to be proud of her private educational institutions, and as time goes on and people begin to realize more and more what a haven of sunshine the State really is, they will receive the patronage they so richly deserve.

The graduation exercises of the Hamlin School were held in the Scottish Rite Hall, on Thursday, May 22nd, when fourteen girls completed another milestone of their life's work, half of whom go to college while others continue in music, travel and the home. Bishop W. F. Nichols made the address, which was listened to with rapt attention by the large audience of parents and friends, whose presence showed how much the work of the school is appreciated.

The infinite Father does not stand by us to be catechized and explain himself to our vain minds. He is here for our trust; and if we will but lean on him, our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take his hand, he will lead us as the blind by a way that we know not, and we cannot go astray while he abides.—James Martineau.

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

"He walks as in the presence of God that converses with Him in frequent prayer and frequent communion; that runs to Him in all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Father, and obeys Him as a Father."—Jeremy Taylor.

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SAINT MATTHEW'S.

Fairbanks, Alaska, May 28, 1913.
To the Editor of The Pacific Churchman:

In several instances you have been kind enough to give space to a letter regarding the Fair which is held annually in Fairbanks, Alaska, for the benefit of Saint Matthew's Hospital, and we will be grateful to you if you can see your way clear to call attention to this matter again.

The Fair is held sometime in the Autumn. Anything suitable for a Fair in the States is salable with us. There is an especial need this year for trinkets, jokes, etc., that would do to put in the fish-pond which is always a center of attraction. Everything should be sent by mail addressed to me at Fairbanks and should be started on its journey not later than about the 20th of August. Packages take about one month to reach us, and they will be acknowledged immediately upon arrival.

Very truly yours,
CHARLES EUGENE BETTICHER, Jr.

THE LIFE FOR WHICH I LONG.

When on my day of life the night is falling,
And in the wind from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown;

Thou, who hast made my home of life so pleasant,
Leave not its tenant when its wall decay:
O Love divine, O Helper ever present,
Be Thou my strength and stay.

I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearls, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—John G. Whittier.

"In the twenty-seventh Psalm the man of God prayed: 'Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' In making that prayer he expressed the gratitude of a responsive soul, the trust that held fast the promise of grace, and the touch of power that makes every acquisition and achievement possible to the child of God."

Don't slander or gossip or tell risque stories; the slanderer is a moral assassin and coward; the gossip, male or female, is a nasty pussy cat, and the foul person is a garbage can.

The Missionary District of Nevada

(By Rt. Rev. Henry Douglas Robinson, D. D., Bishop)

TRINITY PARISH, RENO.

On June 1st Bishop Robinson confirmed a class of four young ladies who were presented by the rector, Rev. Samuel Unsworth. The Bishop did not preach, but he delivered a charge to the class. Day by day sees the Bishop improving in health, and he has already arranged for a few visitations during the coming month.

Trinity Sunday School went for its annual picnic to Bower's Mansion, on June 18th. The usual crowd of active youngsters enjoyed a happy day at that historic old homestead.

Mr. Unsworth conducted the Bible Study Hour on Friday morning, June 13th, in the Chatauqua course which was held in Reno that week. That afternoon his son, Scott, who was a Rhodes scholar from Nevada, read a paper on the Letters of Charles Lamb.

ST. PETER'S PARISH, CARSON CITY.

On Sunday, May 25th, the children of the State Orphans' Home attended morning service at St. Peter's, and were much interested by a sermon on God's calling of the Child, as illustrated by the experience of the boy Samuel. This parish is particularly active in its work among children. The Sunday School is graded, and although small in membership, is doing some effective work in Christian Education, thanks to a corps of faithful teachers. The girls from thirteen to eighteen are organized as a choir, and they sing most of the Church services. There is also a troop of Boy Scouts of America which is doing active scouting. Within the past month six boys have qualified as second class scouts, and a new patrol of nine tenderfoot scouts was formed. The troop was reviewed by the Commander of the G. A. R. for the Department of California and Nevada, at his recent visit here, and was commended for its good appearance.

The Rev. Samuel Unsworth of Reno exchanged with the rector on June 15th.

The rector preached the Baccalaureate sermon to the High School class of 1913, on June 22d. The church was well filled with those interested in the school. The Methodist and Presbyterian Churches omitted their morning service in order that members of their congregations might attend the service with the school officials and children. Such courtesy is evidence that the Spirit of Christian Unity is spreading abroad its influence.

ST. PAUL'S PARISH, VIRGINIA CITY.

The effect of the renewal of regular Sunday services here is seen in the activity of the choir. It has doubled in membership within the past month, and the music of the service is heartily rendered. It must awaken memories of the lively days in this old camp to hear the church re-echo with hymns and chants as it does every Sunday evening.

Four times within the past month, the minister-in-charge was called to Virginia to conduct the funeral service. The deceased were all elderly people, pioneers of the days long past, members of that sturdy stock which helped to build the empire of the West and which is gradually passing away.

In Memoriam.

John McLean, Mrs. Elizabeth Jones, Benjamin Pfeifer, John Jacob Schaefer.

ST. MARY'S MISSION PYRAMID LAKE.

At St. Mary's for Indians, Pyramid Lake Reservation, the services on June 8th closed the work of the year. In the afternoon, the rector, Rev. Kendall Severance, gave an ice cream treat to Indians old and young. (Next to fire-water, all Indians care for ice cream.) A hundred quarts disappeared in less than fifty-five minutes, although the day was cold and threatened rain. All the spring, before and after Easter, the Indian fathers and mothers were arranging each week for the baptism of their babies on the coming Sunday. In "Indian Town" at the Wadsworth end of the reservation, in addition to the infant baptisms, eight men and one woman were baptized on the evening of June 1st. These were part of a large class prepared to be confirmed next fall; the other members living in Wadsworth already having been baptized.

On the afternoon of June 26th, Bishop Robinson will administer the rite of confirmation at the Mission in Fernley. This Mission was started in January by the rector of St. Mary's; being one of three stations at which he conducts week-day services, in addition to the Sunday and mid-week services at St. Mary's.

Word has been received that Mrs. Henriques, wife of the missionary in central Nevada, is recovering rapidly from her illness which necessitated an operation a month ago.

The Rev. Mr. Gunn, of Ely, has called attention to the fact that there has been a boy choir at St. Bartholomew's, Ely, since Easter, 1912. We are glad to acknowledge that we were wrong when we referred to the Tonopah choir last month as "the only boy choir in the District."

The other day the writer journeyed from Mound House to Carson with the genial Archdeacon of the District, Venerable A. Lester Hazlett. He was just returning from a trip of about fifteen hundred miles, visiting a few of his mission stations. He reports the work stable and steady, although not markedly advancing. When one has a circuit of about two thousand miles to make in order to hold services in each station, it is certainly promising to note that between visits there is no retrogression, and that congregations keep up to a fair average.

LLOYD B. THOMAS,
Carson City, Nev.

On Sunday, June 22nd, the Bishop confirmed two candidates in the Church of St. Mary the Virgin, Winnemucca. Archdeacon Hazlett presented the candidates and preached the sermon, the Bishop giving the confirmation address.

The Bishop has made the following appointments for confirmations:

June 26—Fernley.
June 29—Elko.
July 6—Battle Mountain.

The Summer School

The Summer School of the Diocese of California held its second session from June 16 to 20, centering, even more fully than last year, all its work about the Cathedral Close. The services were at the Pro-Cathedral, the reception and lectures at the Church Divinity School, and lunch was served daily at the Diocesan House. This last was a new touch and was a happy means of bringing all together in free and spontaneous discussion. There, too, was the Sunday School Tteachers' Library, and samples of the best things that the General Board of Christian Education, as well as other dioceses, are putting forth.

The Bishop and Mrs. Nichols, Archdeacon Emery and others who were too busy to attend all the sessions, dropped in to lunch, and cheered with their expressions of appreciation of the worth of it all. On the last day Bishop Nichols was toastmaster, and many and apt and happy were the speeches that came forth at his masterly touch. Cordial expressions of thanks were made to the women of the city Churches who made these lunches possible; and to Miss Lena Gibbs who, as chairman of the committee, carried it through to such successful consummation.

At 9 a. m., on Tuesday, the School opened with the Celebration of the Holy Communion and an address by the Bishop. At the end of this service, the six graduates of the first teacher training class of the diocese were awarded diplomas by the Bishop, Rev. Mardon D. Wilson, Dean of the Summer School, presenting the candidates to him. Few realize the splendid, thorough work done by these women in the past three years. They went far beyond the work and time required in the course, and some of them have been expressing the power obtained almost from the beginning. One has for two years conducted a Bible Class of about twenty-four women in St. Stephen's Parish. She began with Gensis, and they are now rounding out the lift of Christ. From this class and the Diocesan Bible Class, material will be drawn for a new Training Class in the other subjects of the course.

The receiving of the diplomas under such conditions, and the earnest words of the Bishop, has stirred all these women as to a call. Some of them will specialize in certain subjects of the course, and among them will conduct an evening training class in San Francisco.

And right here it is well to note that a Sunday morning training class for young women will be held at the Diocesan House, from 9:30 to 10:30, by Miss Fiedler, the Educational Secretary. A few have already enrolled in this class, which will open in the fall, and all confirmed young women of the Church are eligible to it. Those desiring to enter should confer with Miss Fiedler.

The Bishop's address, as usual, gave the key-note of the School. It showed how closely in touch he has been with the Committee in its work, and how heartily in accord with its standards and ideals. It is his courage and optimism and faith which give heart to those who have undertaken this work, and who would wish to see it meet a readier and fuller response.

The work of the School this year centered about the Life of Christ. Rev. R. Franklin Hart, of St. Paul's, Oakland, gave the daily lecture on the "Gospels and Life of Christ;" Rev. H. H. Powell, Ph.D., St. Matthew's, Berkeley, that on "Christian Doctrine;" Rev. A. L. Mitchell, Christ Church, San Jose, "The Christian Year." "Principles of Sunday School Teaching" was carried on by a different speaker each day. Miss Caroline L. Fiedler spoke on the "Graded Catechism," her printed outline in the hands of each; Dr. Margaret Schallenberger, principal of the Training School of the San Jose State Normal, on the "Psychology of Childhood;" Dr. Sara Wise, a practicing physician of San Francisco, leader of one of the most successful girls' Bible classes in the city, and Purity Superintendent of the International Sunday School Association, spoke on "The Girl Problem," and Rev. Edward L. Parsons, Berkeley, on "The Ethical and Spiritual Training of the Child."

Outside of the regular courses were two lectures on "The Teaching of Hymns" and "Early Sources of Our Hymns," by Miss Anna Head of Berkeley; and one on "The Training of a Boys' Choir," by Miss Pauline Coppee of Ross. Both spoke from a splendid practical experience, and the discussions which followed were most helpful.

Rev. Mardon D. Wilson conducted the daily Morning Prayer, and Rev. R. Marshall Harrison, D. D., of Los Gatos, the Vesper Services, with an address. A single theme connected these addresses, making them most helpful.

No words of praise can be too high to describe the work of those who held place on tne program. It was a privilege and an uplift to be present. As one, recently from an eastern center of Church educational activities, said, "In all my experience I have never attended a meeting of this kind where there was so uniformly high grade of lectures given." It is the purpose of the Board and the committee to sustain this standard.

Too much cannot be said of the two evening lectures, nor too high praise be given the men who delivered them. Mr. William H. Jordan, an attorney of San Francisco, gave a splendid illustrated lecture on "A Trip Through Syria and Palestine," and Hon. John E. Richards, Judge of the Superior Court, San Jose, read a masterly exposition on "The Trial of Jesus." There was not only law and lore in this last, but a depth of faith and understanding that was thrilling.

The one real disappointment of the committee was the fact of Dean Gresham's sudden illness, which by the doctor's orders necessitated his withdrawing from the program. His own disappointment was keen. It was only having such a man as Dr. Powell come to the rescue that could compensate. Dr. Powell heard the Sunday evening before of the Dean's illness and offered to fill the breach. He set about to condense into four lectures Moberly's book on "Atonement and Personality," which usually he treats in a three months' course with the Divinity School students. One would not have known it.

The attendance this year, as last, reached into the eighties. Two things prevented its rising higher; one was the lateness of the time, and the other that it was not taken up fully in the parishes. The ladies who served the luncheon on the last day were amazed to learn of the purpose, nature and scope of the work, which they gathered from the remarks of the speakers. The School was announced at convention and the House of Churchwomen in January, at both convocations this spring, and three notices were sent to each parish within a month. Unfortunately a surplus of copy crowded it out of the May issue of The Pacific Churchman, and the June issue was so late that it was only helpful to Church people about the bay. There is no doubt in the mind of anyone who attended but that it is very much worth while to every Churchman or woman, as well as to the Sunday School workers. The lectures on Christian Doctrine, alone, were worth going many miles to hear. At no age in the history of the Church have its people needed more to know what they truly stand to believe, its beauty, its depth, its power, its grace! The Summer School Committee has set itself no less than this ideal: to bring people to a deeper, fuller, truer realization of the power of their faith; that as parents, sponsors, teachers, friends, they may bring the children of this generation to the fullness of their heritage in the Church of God!

NOTICES TO CLERGY AND SUNDAY SCHOOL WORKERS.

During the fall three teacher training classes will be opened in San Francisco, if the number of names sent in for enrollment warrants the opening in each case.

The evening class will, as all the classes, meet weekly, at a central point for those enrolled. Besides those by certain members of the graduates of the late training class, there will be courses given by clergymen of the Church who have specialized on such subjects as "The Prayer Book," "Christian Doctrine," "The Church" and "Missions." Miss Fiedler will do the "Child Study."

The day class will meet at the Diocesan House, under the leadership of Miss Fiedler, with some of the above subjects conducted by the clergy.

The Sunday morning class will meet at the Diocesan House, from 9:30 to 10:30, under Miss Fiedler. Those desiring to enter such a class need not look upon themselves as perspective teachers, but any confirmed young woman of the Church, who is neither teaching nor studying on Sunday morning, should be willing and eager to learn what her Church heritage stands for, by an earnest study of the Bible, the Church, and her history and activities and offices through all the ages.

All applications for entrance into these classes should be sent to Miss Fiedler, Educational Secretary, 1215 Sacramento Street. In each case it should be stated what class, what evenings, or days, or times of day best suit the applicant, and thus an evening, day and hour can be set which best suit the greater number.

There will be other opportunities open for training than those above given. Interparochial classes will be opened at demand, at San Luis Obispo by Rev. Mr. Chandler; at Santa Cruz, by Rev. Mr. McCollister; at San Jose, by Rev. Mr. Werlein; at San Mateo, by Rev. Mr. Furman; at Ross, by Rev. Mr. Carroll; at Oakland, by Rev. Mr. Hart; at Alameda, by Rev. Mr. Couper; at Berkeley, by Rev. Mr. Kelley.

Also, Dr. Powell will conduct correspondence training classes, and his address in the fall will be at the Church Divinity School, Taylor and California Streets. The General Board of Christian Education offers correspondence courses. Anyone desiring this last may apply to Miss Fiedler for literature.

Miss Anna Head, who has done such splendidly successful work in the teaching of Hymns, will gladly correspond with anyone desiring information, or go when possible to a Sunday School class and demonstrate her method. In the latter case she requires the assistance of an organist and a good leader in the singing. Miss Pauline Coppee, of Ross, would also gladly tell anyone of her unique gathering of a boys' choir, and of its missionary aspect.

Anyone desiring an outline of the "Catechism Graded" may apply to Miss Fiedler for a copy; or for the "Old Testament Books," set to music, at 2 cents a sheet; or "Prayers for Children," at 5 cents apiece.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

(The following was received too late for insertion under the regular Department Heading.)

It is in the arrangement in the District of San Joaquin to have a Clericus of all the clergy of the district on the day preceding the quarterly meeting of the Council of Advice and other standing committees. This takes the place of the Convocation in Dioceses. This Clericus helps to combine something of a social nature with the business of the committees and brings all the clergy of the district together for friendly conference.

The official boards of the district were called to meet on June 18th and the Clericus met on the 17th at St. James' Pro-Cathedral. Bishop Sanford was absent attending the commencement of his Alma Mater, Brown University, at Providence, R. I. The Rev. W. H. Evans presided, being next in alphabetical order. Holy Communion was celebrated by Canon Rhames. The subject discussed was "Proposed Changes in the Book of Common Prayer."

The report of the committee appointed at the recent Convocation was used as the basis of this discussion. This report follows the divisions into I. New Matter; II. Rearrangement of Matter; III. Rubrical Changes; IV. Revision of Offices as set forth by the Committee on Prayer Book Revision of the Diocese of California, with slight additions and changes. This report was referred back to the committee consisting of Rev. R. W. Rhames, Rev. R. O. Miller and Mr. J. S. Drury to report at the next Convocation.

Under Section I. "New Matter," the committee approved the California Report. Some of the Clericus thought the service of the Beatitudes inappropriate and certain collects, Epistles and Gospels and new Prayers unnecessary, but they recommended them for Confirmation Services. Under Section II. "Rearrangement of Matter," (a) Removal of calendar to follow page 554, and (d) transposition of Order for Holy Communion were approved by the committee and the Clericus, but (b) Removal of Penitential Office to follow the Churching of Women, and (c) Removal of Prayers and Thanksgiving to follow Family Prayers were disapproved. Under Section III. "Rubrical Changes," the Committee reported favorably on (a) the same discretion in Morning Prayer as in Evening Prayer regarding the Exhortation. The Clericus agreed. (b) The committee reported favorably on the omission from the Rubric preceding the Lord's Prayer the words "both here and wheresoever else, etc." The committee and Clericus agreed on (c) the printing of the Te Deum in three strophes. On (d) the saying of the General Thanksgiving by all and (e) the making of the reading of the Summary of the Law mandatory the committee disapproved. On (f) making the third Rubric on page 240 to begin "From time to time," etc., the committee and the Clericus approved. On (g) the committee reported as follows: In the Rubric following the Venite insert after the word "appointed" the words "one or more Psalms selected by the minister," etc., and finally (i) insert in the second Rebric after the Creed in Order for Holy Communion after the words "The Minister" the words "may offer extemporaneous Prayer" making the remainder of the Rubric begin a new sentence, and after the word "Communion" insert the word "he." Under Section IV. "The Revision of Offices," (a) In the Prayer for Church Militant change word "punishment" to "correction" was approved by both the committee and the Clericus. Paragraph (b) on the Revision of the Baptismal Offices was approved by the committee but disapproved by the Clericus. On (c) the selection of a special lesson for the burial of a child, the committee and Clericus agreed favorably. They also agreed to (d) (e) (g) and (h) omitting the Gloria in Excelsis from the Evening Prayer, General Thanksgiving from Litany, The Communion service and the Litany from the Ordinal. On (i) the removal of the thirty-nine articles from the Prayer Book, the Committee and the Clericus agreed to disapprove.

The Council of Advice met on June 18th and organized as the District Commission under the Canon subject to the approval of the General Convention. This Canon provides that the Bishop be chairman ex-officio of all the Commissions represented, viz.: Finance, Social Service, Religious Education and Missions. Rev. Chas. Hitchcock, rector of Bakersfield, was made Secretary of the Finance Committee with B. L. Barney, District Treasurer, as lay member. Rev. W. T. Renison, Secretary, and F. N. Vail on Social Service; Rev. R. O. Miller, Secretary, and E. T. Cosper on Religious Education; Rev. G. R. E. MacDonald, Secretary, and W. G. Uridge on Missions.

The Bishop is arranging for opening the important West Side field in the fall, and several of the clergy are planning to hold missions in the smaller places.

Brown University, Providence, R. I., has granted the degree of D. D. cana honoris, to the Rt. Rev. Louis Childs Sanford, Bishop of the District of San Joaquin.

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